Credo Eccleſiam Sanctam Catholicam.

I beleeve the holy Catholike Church.

THE

AUTHORITY, UNIVERSALITY, and VISIBILITY of the *CHVRCH* handled and diſcuſſed.

Alſo the

ORIGINALL and PROGRESSE of *HERESIE* handled and applyed.

By EDVVARD CHALONER, *Dr. in Divinity and Principall of* Alban *Hall in* Oxford.

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BIBLIOTHECA BODLEIANA

TO THE RIGHT HONORABLE, WILLIAM,

Earle of PEMBROK, Lord HERBERT of *Cardiffe*, Lord *Par* and *Roſſe* of *Kendall*, Lord *Marmion*, and S^t. *Quintin*, *&c.*

Lord Chamberlain of his Majeſties Houſhould, Lord Warden of the Stanneries, Knight of the moſt Noble Order of the Garter.

Chancellor of the Vniverſitie of Oxford; And one of his Majeſties moſt Honorable Privy Councell.

MY LORD,

THE firſt aſſault which was made upon mankinde, appeared in the ſhape of

Gen. 3. 1.

a queſtion, for in that manner did the Serpent ſet upon *Eve*; and the victory then purchaſed, hath ever ſince animated the Viperous brood of that Arch-enemy, to encounter the Church of God with the ſame engin. *Ariſtotle's poſitive* formes of diſputing, ſute not ſo well with their diſtempered materials as thoſe of *Socrates*, which conclude in *Queſtions*. As it was at the building of Babel, ſo is it now in Babylon, their

their confounded language ſerves only *to aske and demand*, not to *reply*. For what are the cryes of Rome, which more frequently walke the ſtreets, and fill them with lowder clamours than thoſe of London, other than theſe? *Whereupon do you laſtly ground your beliefe? How do you know the Scriptures to bee the Word of God? Where was your Church in all ages? If the Church of Rome profeſſe not the ſame Faith* w^ch *anciently it did, when did*

it alter or varie from her first integrity? Argumentations of other natures, are forbidden the Laytie under paine of curse, this kind only of disputing by Questions, is dispensed unto the rudest by the proverb, which saith, *An Ideot may propound more in an houre, than the learnedst in a Kingdome can resolve in a yeere.* Having therefore discourſed upõ theſe ſubjects, *partly* in ſome Lectures had in a famous Metropolitan Church of *Canterbury* this

this Kingdome (where for a time abiding, I adventured to thruſt in my Sickle into the Harveſt of more worthy Labourers) *partly* in my ſeverall attendances upon our late Soveraigne of happy Memory, and his Majeſty now being, I preſume in humble acknowledgment of your noble favours conferred upon me, to preſent theſe my poore endeavours to your honourable protection, beſeeching your Lordſhip to paſſe a favourable

vourable conſtruction upon my boldneſſe, and to accept of them as from him, who is and alwaies will remaine

Your Lordſhips humbly devoted;

Edward Chaloner.

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Credo Eccleſiam Sanctam Catholicam.

I beleeve the holy Catholick Church.

SECT. I.

The Preface and Partition of the enſuing ſubject.

THis parcell of the Creed, how compendious ſoever it ſeemes in words, yet it is in ſignification ſo ample, that if the Ieſuites Comment exceeds not the Text, thisalone, is an abridgment

ment of Divinitie, this, a Catechiſme ſufficient to engroſſe the Layties whole ſtudie and beliefe. It is not a matter of ſmall conſequence to them which oppoſe *names* to *things*, and triumph in the naked ſounds of *Church* and *Catholick*, whether you apparell the ſenſe in any other furniture of Language than this: they cannot reply as [a] *Demoſthenes* did to *Æſchines*, when being upbraided with the improper uſe of a word, hee anſwered, that the fortunes of *Greece* conſiſted not therein; No, *in hoc ſita ſunt fortunæ Romæ*, in theſe Syllables the fortunes of Rome are entrench'd; not the ſeven Hils whereon ſhe is ſeated, not her extended Wals whoſe ancient Tracts are almoſt

a *Auguſt. Cont. Creſcon. gram. lib. 2. c. 1.*

moſt entomb'd with Age, not her Caſtle of Saint *Angelo* are halfe ſo relied upon by her, as this ſingle Article; For why? Shee hopes, the *Church* will ſerve her for a Cittadle or Towre of defence, *Holineſſe* will colour her title, and *Catholick* will from all quarters furniſh her with a voluminous Armie of ancient and experienced ſouldiers. However therefore I am not able to undertake this ſubject either with that power or skill, as thoſe which have preceded me in the ſame, yet becauſe, as *Rome* was not built in a day, ſo neither can ſhee bee ſurveied in an houre, or as ſhe is [b] the Beaſt with ſeven heads and ten hornes, reſembling *Hydra*, which as ſoone as *Hercu-*

[b] Rev. 13. 1

Hercules had ſmitten off one head, maintained the fight with another; ſo there may remaine after thoſe greater labours of others, ſomething for us of ſucceeding times and ages to meet withall; Bee it as it will, I ſhall not thinke my paines miſſe-ſpent, if whileſt others have pared off an head, my weaker ſtrokes force her but ſo farre as to ſhrink in a horne.

But to leave Prefaces, and come to the handling of the point. The words now read unto you, containing in them a matter of Faith and Beliefe, do preſent two things to our conſideration;

Viz.

Viz.
1. First, the act of *Faith*, in these words, (tacitely implied) *I beleeve.*
2. Secondly the object of this Faith, *the Church*, pourtraited and described by two properties.
Viz.
1. *Sanctitie*, in that it is called, *Holy.*
2. *Vniversalitie*, in that it is stiled *Catholick.*

SECT.

Sect. II.

What act of Faith is implied in this Article of the Church, and the errours of Romish interpreters touching the same.

CONcerning the act of this faith (*I beleeve*) though it bee not prefixed to the beginning of this Article, as neither to the rest which follow it; yet is it to be understood; the former (*I beleeve*) which precedes the Article of the holy Ghost, communicating it selfe to this and the subsequent, and that chiefly for two reasons.

The one, to teach us, that the principall object of our faith is God himselfe considered

dered in unity of Eſſence, and Trinitie of perſons, and therfore to each of the perſons, there is either a (*Beleeve*) prefixed, or the Particle (*in*) ſet before, to ſhew that on them we are to build the certainty and aſſurance of our hope; but as for theſe Articles of the *Church*, the *forgiveneſſe of ſinnes*, *the Reſurrection of the body*, and the like, they being creatures, are but the ſecondary objects of our Faith, not to bee truſted upon immediatly in themſelves, but only under God and through God, and therefore have not a *Credo* a (*beleeve*) apart to themſelves but prefixt to one of the perſons (*I beleeve in the holy Ghoſt.*)

The other, to ſet out and di

to divide by this meanes unto every of the perſons an appropriate and ſpeciall work. For as God the Father hath *Creation* in the Articles attributed unto him; and the Sonne *Redemptionem merito*, Redemption by the merit of his Death and Paſſion, unto him; ſo the holy Ghoſt by the (*Beleeve*) which is prefixt to his Article, and is in part of ſenſe to bee convei'd unto the following, hath the application of our redemption, *Virtute & efficacia*, by his vertue and efficacie appropriated unto him alſo; to wit, *The ſanctifying of the holy Catholick Church, the uniting of the members in a communion with their head, the infuſion of juſtifying faith, which apprehends the remiſ-*

ſion

ſion of ſinnes, the quickning of the dead in the Reſurrection, and the conferring of life, both *vitam gratiæ*, the life of Grace, and *vitam gloriæ*, the life of glory in the world to come.

So then, the act of faith (*I beleeve*) which belongs to this Article of the Church, is to bee fetch'd and derived from the preceding Article of the holy Ghoſt. And yet becauſe it deſcends not in the ſame forme and garbe of ſenſe altogether, which it beares there, but ſomething altered and transfigured, the queſtion will bee, what act it properly imports in this place towards his object, *the holy Catholick Church*.

For the better reſolving whereof we muſt neceſſarily call

call to minde that ancient distinction of [c] Saint *Austens*, and the Schoolemen touching *Credere* to *beleeve*.

That there is
1. *Credere in aliquem*, to beleeve and put ones trust and confidence *in one*.
2. *Credere alicui*, to beleeve or give credit *to one*.
3. *Credere aliquem*, to beleeve that one is in being, or to beleeve that one is after this or that manner in being.

The first of these, which is *Credere in aliquem*, to beleeve *in one*, doth vertually indeed include the other two, for one cannot beleeve *in one*, but hee must presuppose *that he is*, and that he is

to

[c] *Aug. 18. serm. de temp. P. Lomb. 3. sent. dist. 23 Thom. 2, 2. q. 2. art. 2.*

to bee credited, but yet the proper object of it, is *bonum*, a thing as it is good, and the formall act which it exerciseth, is chiefly an act of the will; whereas the rest have rather for their object, *verum* a thing as it is true, and the act which they exercise, appertaines only to the understanding; but with this difference, that when I say, *credo alicui*, I give credit to ones saying, the act of Faith hath relation to his object, as to *objectum formale*, a kinde of principle for whose sake and cause I beleeve; but when I say, *Credo aliquem*, I beleeve that one is in being, the act of Faith hath relation here to his object, as only to *objectum materiale*, or *quod*, (as the Schoolemen speak) a

concluſion, *which* it beleeves, and not as to the motive or inducement *for which* it beleeves.

Now to bring this home to the mark; The Church of Rome and wee do agree, that the (*beleeve*) which is prefixt to the Article of the holy Ghoſt, doth not communicate it ſelfe with the reſtriction cauſed by the particle (*in*) to this Article of the Church and the reſt which follow it (for that were to beleeve *in them*, and then no difference ſhould bee made between the Creator and the Creatures) but ſimply and without addition; and the queſtion is, what act it now exerciſeth; and whether ſuch an one as whereby our Faith hath relation to the

the Catholick Church, as only to a materiall object or bare concluſion *which it* beleeves, by reaſon whereof we may ſay, *Credo Eccleſiam*, I beleeve that there is a Catholick Church, or moreover, ſuch, as whereby our Faith may reflect upon the Church as a formall object, cauſe, and principle, *for whoſe ſake* it yeelds credit and aſſent to all other things, ſo that therby, though not expreſly, yet tacitly is implied, *Credo Eccleſiæ*, I yeeld faith and beliefe *To* the Catholick Church?

The [d] Ieſuites, howſoever they would palliate the matter, and make ſhew, that the Church is only a condition, and not a formall cauſe of our beliefe, yet others of

[d] *Greg. de Valent. in Thom Tom. 3. diſp 1. q. 1. p. 1. § 6.*

them ſpeake more plainly what the reſt ayme at; [c] For *Scotus* and *Biel*, to whom *Canus* joynes *Durand*, do teach that our Faith is laſt reſolved into the authority of the Church; and [f] *Stapleton* yet more punctually affirmes, that this Article of the Church is inſerted into the Creed, *Tanquam medium credendi alia omnia*, as the only meanes wherby we beleeve all other things, importing thus much, *Credo illa omnia, quæ Deus per Eccleſiam medocet*, I beleeve all thoſe things which God teacheth me by the Church. Whereby wee may eaſily collect, that the Papiſts by this *Credo Eccleſiam*, I beleeve that there is a Church, do underſtand alſo, *Credo Eccleſiæ*, I yeeld Faith

c *Scot. 3. ſent. diſt. 23. q un. Gab. q. 2 Can lib. 2. c. 7. Duran. 3 d 24 q. 1. & d. 25. q. 3.*

f *Staplet. cont. Whitak. de author. Scrip. l 1. c. 14. §. 6. & lib. 8. princip. doct. cap. 21*

Faith and beliefe to the Church.

Wee for our parts do reverence the name and teſtimony of the Church, wee acknowledge it to bee of all humane the greateſt, we confeſſe moreover that the Catholick Church in the whole never hath erred, nor ever ſhall erre in fundamentall points, the providence of God ſuſtayning it. In regard whereof, it hath the promiſe of our Saviour [g] *that the gates of Hell ſhall not prevaile againſt it, that the ſpirit ſhall lead it into all truth*, and it is called by the Apoſtle, *the pillar of truth*, as who would ſay, that it retaineth a ſaving profeſſion of heavenly truth, and upholdeth the ſame againſt all the ſtratagems of

g *Matth.16 Ioh.16.13. 1 Tim.3.15.*

Satan and his complices. But that it is not either in it ſelfe, or in this place to bee taken for the formall cauſe of our beliefe, that is, the foundation of our faith, upon whoſe credit and authority wee are wholly to depend, I ſhall by theſe following reaſons, drawen out of the Creed it ſelfe, eaſily make apparant.

Firſt, by the Grammaticall conſtruction of this *Credo*, I beleeve, which when it imports to yeeld credit or aſſent to a thing, is not joyned with an *Accuſative caſe*, as here in the Creed, but with a *Dative*, whereas we ſay not, *Credo Eccleſiæ*, but *Credo Eccleſiam*, to ſhew that the Creed in this place implies *veritatem in eſſendo*, a beliefe of the Churches being; and not

not *veritatem in ſignificando*, a beliefe of the Churches ſaying: [h] *Stapleton* notwithſtanding would faine finde an evaſion from this argument, ſaying, that to yeeld beliefe to the affirmations of the Church, is the *Theologicall* ſenſe of the Creed, though it be not the *Grammaticall*; much like as *Bellarmine*, who endeavouring to prove *Purgatory* from theſe words of Chriſt, *Mat.* 12. *It ſhall not bee forgiven him, neither in this world, nor in the world to come*, [i] Confeſſeth in the end, that it followes not indeed according to the rules of *Logick*, but only according to the rule of Prudence; as if forſooth the Arts were contradictorie to Divinitie and not ſubordi-

h *Strap'ct. lib.* 8. *princip. doct. cap* 21.

i Reſpondeo non ſequi ſecundum regulas dialecticorum, il quod inferimus ex verbis Domini, ſed tamen ſequi ſecundum regulam prudentiæ. *Bell. lib.* 1. *de purgat. cap.* 4.

nate unto it,& that one might not juſtly ſuſpect ſomthirg to be amiſſe in that houſe where the Miſtreſſe and her hand-maids are at variance.

Secondly I argue from the word *Catholick* in the Creed, which by the [k] Tridentine Catechiſmes own confeſſion, ſignifying the Flock as well as the Paſtors, and excluding no time, no perſons, nor any condition of men, is not poſſible to be ſeen, nor capable to be heard, nor able to bee conſulted with, and therefore according to the ſenſe which the Church beleeves in this place, it is abſurd to conceive that theſe words *Credo Eccleſiam*, I beleeve that there is a Church,ſhould bee equivalent to theſe, *Credo Eccleſiæ*, I yeeld faith and beliefe

[k] Præcipuè verò in hoc articulo non Præſides ſolùm, ſed etiam qui parere debent ſignificat. *Catech. Roman. part.1 cap.* 10. § 9. & 13.

beliefe to the Church.

But for brevities ſake, omitting other proofes as more behoofull for thoſe which write large Tracts, than for my ſelfe, who deſire to obſerve, as neere as I can, the lawes of Catechiſing, my third reaſon ſhall bee drawen from the word *Church*, which being by the Papiſts involved with ſo many contrarieties and contradictions, from it, I thus argue.

That which is to bee the foundation of my faith, and to which I am to yeeld aſſent in all things, that muſt bee a thing certainly known and determined, *what it is*; It is not ſufficient to be acquainted with the word, but wee muſt alſo underſtand the thing; for Faith is not verball

but reall, neither are we conveighed to heaven by bare ſounds, as by Magick ſpels, but by truths and verities which are couched under them. But according to the Papiſts own aſſertions, this *Church*, which they here would make to bee the foundation of their Faith: and to which (ſay they) we are to yeeld aſſent in all things, is not to them a thing, as yet certainly known and determined *what it is*, which by theſe Gradations following I ſhall demonſtrate.

SECT.

SECT. III.

The Romaniſts diſtractions touching the Church, ſet down in eight Gradations.

THE Church is divided by ſome of the Popiſh Doctors into the

Church,
1. *Eſſentially*, which they make to be the Convocation of all that beleeve in Chriſt.
2. *Repreſentative*, which they ſay, are either the Biſhops aſſembled in a generall Councell, as moſt do affirme, or the Colledge of Cardinals, as [1]*Silveſter Prierias* imagines.
3. *Virtually*, which they conceive to bee the Pope. *The*

[1] *Silveſt. Prier. as in Luth. tom. 1 pag 159. fundam. 1.*

The firſt Gradation.

NOw grant the Church to bee ſuch a *Pillar of truth*, that who ſo heares it, cannot erre, yet, *Firſt*, it is not determined by Popiſh writers *which is* that Church, to whoſe Oracles and definitive ſentence wee are to liſten.

1. The [m] Gloſſe upon *Gratians* Decrees, which containe the Popes owne lawes and conſtitutions, asking the queſtion, what Church it is to be meant off, when it is ſaid, that the Church cannot erre, anſwers that it is to be meant not of the Pope, but of the Congregation of the faithfull, that is the Church *Eſſentially*.

m *cap.* 24. *q.*1.*c. arctiſſa.* Quæro de qua Eccleſia intelligas quod hic dicitur, quod non poſſit errare? *Reſp.* Ipſa congregatio fidelium hic dicitur Eccleſia.

2. But

2. But this opinion of the Church is generally by almoſt all the Papiſts rejected, for being the judge of Controverſies, and conſequently the foundation of our Faith; the reaſons are, *Firſt*, [n] becauſe ſuch a multitude diſperſed farre & wide throughout the face of the earth, cannot bee ſo marſhalled as to have their opinions calculated. *Secondly*, becauſe the greater part of theſe are Laypeople, whoſe apprehenſions oftentimes reach not unto the matters controverted. *Laſtly*, [o] becauſe there is no promiſe made either to the flock or to the Paſtors & Doctors of the Church, that a greater part of them ſhall not erre, but onely that all of them ſhall not erre. Wherefore

n Neq; tamen debere Pontificem fidelium omnium Sententiã inquirere; Hoc enim neq; fieri poteſt, neque ſi poſſit expediret. Ferè enim ejuſmodi ſunt quæ in cõtroverſiam fidei adducuntur, ut captũ vulgariũ fidelium longè ſuperent. *Valent. in Thom. Tom. 3. diſp. 1. q. 1. p. 7. §. 4.*

o At poſſet tamen nihilominùs errare major illorum pars. *Val. 16. §. 45.*

fore though the whole Church in this ſenſe cannot erre, *errore perſonali*, with a perſonall errour, yet *Bellarmine* in his fourth Booke *De Rom. Pont.* and fourth Chapter, tels us, that we muſt ſeeke out for one that cannot erre, *errore judiciali*, with a judiciall errour.

Some therefore of the Papiſts are of opinion that the Church in this ſenſe, as it is taken for the judge of controverſies and foundation of Faith, is the Church repreſentative in a generall Councell of Biſhops, no matter whether with the Pope or without him, becauſe the Pope P (ſay they) though he be the head of all Chriſtians and all Churches in ſeverall, yet is hee not of all the Church

P *Bellarm. lib. 2. de concil. cap. 14. §. At alii auctores.*

Church assembled in a Councell together. And of this opinion, besides those which [q] *Bellarmine* reckons up, as *Cardinalis Cameracensis*, *Ioh. Gerson*, *Iacobus Almanus*, *Nic. Cusanus*, *Panormitanus*, *Cardinalis Florentinus*, and *Abulensis*, we may joyne, *Ocham*, *Driedo*, the Bishops assembled in the generall *Councels of Constance and Basill*, and in a word, the Universitie of *Paris*, as *Coriolanus* in his Preface to the Councels *Prælud.* 5. doth confesse.

[q] *Bellarm. 16. §. Porrò de proposita. Ocham in Dialog. Dried. de deg. Eccles. lib. 4. c. 4. Concil. Constant. sessio. 4. Basil. act. 2. & 18.*

3. But many of the later Papists and especially [r] the Iesuites, perceiving that the former opinion touching the Authoritie of a generall Councell above the Pope, ([f] howsoever the contrarie be

[r] *Valent. in Thom. tom. 3. disp. 1. q. 1. p. 7. § 45.*

[f] *Ideò usq; ad hanc*

diem; quæſtio ſupereſt, etiam inter Catholicos, *Bell. lib 2. de concil. c. 13.*

be not yet determined) doth indeed overthrow the verie Faith of the Popes Primacie, and finding (as they ſay) no promiſe made to a generall Councell without the Pope, for that the Church is to be built upon the rocke; and not the rocke upon the Church, they doe concurre, that the Church whoſe definitive ſentence wee are bound to beleeve, is nothing elſe but the Church *virtually*, that is, the Pope, whereby they delude, and impoſe upon the world more than ever, for whilſt they boaſt of the Church their Mother, they meane and intend nothing elſe thereby, but onely the Pope their Father.

The

The ſecond Gradation.

BVt *ſecondly*, grant for the *Church* at the Ieſuites requeſt, that it be the Pope, upon which we are to relie, yet is it not agreed upon by them for the *manner*, whether it bee the Pope alone, or whether the Pope in an aſſembly of the Church *repreſentative*, and againe whether this Church repreſentative be the *Colledge of Cardinals*, or whether a *generall Councell*.

1. For no meane Writers amongſt them doe hold that the Pope may erre, if he define without a generall Councell, as beſides many of the *Pariſiens*, [t] *Alphonſus à Caſtro*, and Pope *Adrian* the ſixth

[t] *Alphonſ. a Caſt. lib. 1. cont. hæreſ. c. 2. Adrian. 6. qu.*

ſixth doe averre, that wee may ſee not onely private men, but alſo Popes themſelves to have ſuſpected the Papall authoritie in this point. And here though *Bellarmine* vants, that all Catholicks do conſpire in this, that when the Pope defines any thing in a general Councell, hee is then out of danger of erring, either in Faith, or general precepts touching manners, yet it is not decided ſay[u] Canoniſts, *of whom* this generall Councell is to conſiſt. For as it is generally defined, it imports[x] an aſſembly of Biſhops or holy Fathers, met together out of all quarters of the earth. But[y] *Bellarmine* in his firſt Book, *De Concil. & 17 Cap.* ſaith, that ſuch a generall Councell never

de confirm. Vid. Bellar. lib. 4. de Rom. Pont. cap. 2.

u Reſp. ſecundum Abb. in cap. nimis de præb. in fi. quod non reperitur Specificè deciſum, qui debeant Concilio univerſali intereſſe, nec in text. nec in gloſſa. *Gloſſ. in inſtitu. Iur. Can. lib. 1. tit. 3. in princip.*

x *Inſtit. Canon. ibid. Bell. lib. 1. de Conc. c. 4.*

y Si omnes, nul-

ver was, nor possibly can be, since in the first generall Councell there were present but two Priests out of *Italy*, one Bishop out of *France*, one out of *Spaine*, and one out of *Africa*. In the second and third there were none out of the *West*, and in the fourth, onely the Legate of *Leo*, which delivered the consent of the other Bishops of *Spaine*, *France* and *Italy*, who had before sent the same in Writing unto the Pope forth of their own Provinces. And on the contrarie in Councels celebrated in the *West*, few Eastern Bishops have been found. What then thinks the Cardinall best to bee done? [z] Why, he tels us, it is enough

lum fuit ergo hactenus concilium generale, neque videtur deinceps futurum. *Paulo post.* Sic in concilio Nicæno primo ex Occidente solùm fuerunt duo Presbyteri missi ex Italia, unus Episcopus ex Gallia, unus ex Hispania, unus ex Africa. In Concilio secundo & tertio, nulli fuerunt

ex Occidente, *Bel. l. 1. de conc. c. 17.* z Quatuor conditiones sufficere. Prima ut evocatio sit generalis,

if

ita ut innotescat omnibus majoribus Christianis provinciis. *Bell. ibid.*

a *Canus li. 5. de loc. Theolog c. 2 Turrecrem. lib. 3. de Eccles. c. 16. Valent. in Thom. tom. 3. disp. 1. q. 1. p. 7. §. 45. Vide Bell. ut sup.*

if it bee publisshed and made knowne to all the greater Christian Provinces, neither matters it (say [a] *Canus*, *Turrecremata*, and *Gregory de Valentia*) that all bee cited, much lesse that all do come; sufficient it is (saith *Bellarmine*) if no Bishop be excluded, if out of the greater part of Christian Provinces some doe appeare, and if the foure Chiefe Patriarches, which are besides the Bishop of *Rome*, bee present, either by themselves, or by their substitutes, though he thinks that this Condition bee not very necessarie at this day; considering they are either Hereticks or Schismaticks. So that here they commit mayne Contradictions. For *first*, they make a Councell to

to be generall, and to repreſent the whole Church, and yet to [b] conſiſt oftentimes of fewer Biſhops than a Nationall, and thoſe for ſubſtance but of one Angle of the World onely, the reſt either not cited, or not expected. *Secondly*, they judge it ſufficient for the Patriarches which are abſent, to depute others in their roome, [c] the which was alſo practiſed by their Biſhops at *Trent*, and yet (as [d] *Valentia* and others well diſpute in the Caſe of the Popes Legates) the aſſiſtance of the Holy Ghoſt is a thing perſonall, and cannot bee delegated unto another. Wherefore to ſalve all ſores

b Ex quo ſequitur poſſe interdum concilia nationalia eſſe multò majora generalibus, quoad numerum Epiſcoporũ. *Bellar. ibid.*

c *Vid. Catalog. ad fin. Concil. Trident.*

d Quia ut *Turrecremata lib 3. de Eccleſ c. 6.8. & 38. & Canus l. 5. de locis Theol. c. 5.* rectè docent, poteſtas ipſa Pontificis ad infallibiliter definiendum deligari aliis nequit. *Valent. in Thom. ut ſuprà.*

with

with one playſter, [c] *Valentia* and *Turrecremata*, doe affirme, that conſidering thoſe difficulties, the Popes owne authority (it being univerſal) is capable to make a particular Councel to be Vniverſall, as it hath done in ſome of the *Roman*. But ſee then a third contradiction, no leſſe miſſhapen than the former, aſcends the Stage; for whereas [f] *Bellarmine* in his firſt Booke *de Concil.* and fifteenth Chapter, and others, endevour to prove *jure Divino*, by the Law of God, that Biſhops onely have deciding voyces in a general Councel, and that the promiſe of delivering the truth is made to them

c Quin etiam licet non convenerint in ejuſmodi aliquibus Romanis Conciliis Epiſcopi variarum Provinciarũ, tamen ratione Pontificiæ authoritatis, quæ univerſalis eſt Vniverſalia quodãmodò dici poſſunt, ut notavit *Turrecrem. li. 3. de Eccl. c. 3. Valent. in Thom. ibid. Vid. Bell. l. 1. de concil. c. 5.*

f *Bellar. lib. 1. de Concil. cap. 15. §.* prior autem ſententia refellenda nunc eſt, ac primò ratione deſumpta ex Scriptura. Item, *Fran. Longus à Coriol.*

them onely, as being the ſole Paſtors of the Church, [g] they confeſſe notwithſtanding in their writings and declare by the practiſe of the *Tridentine* Councell, that Cardinalls, Abbots, and Generals of Orders have voyces there, though not ordinarie and by right, yet by priviledge and cuſtome, whence it followes, that either the Church hath that prerogative to aſſigne and appoint whom the holy Ghoſt ſhall aſſiſt; or elſe that a *major* part in a Councell may bee made up by thoſe to whom the holy Ghoſt hath paſt no promiſe that they ſhall not erre.

2. Theſe abſurdities therefore conſidered, ſome of the Church of *Rome* doe abaſe that high eſteeme which for

prælud. 4. ad Sum. Conc.

g Ex privilegio autem & conſuetudine, etiam Cardinales, Abbates, & Generales Ordinum licet Epiſcopi non ſint. *Bellar. lib. 1. de Concil. ca. 15. Vid. ſubſcript. ad fin. concil. Tridcnt.*

a long time was conceived of generall Councels, making either their first originall to bee but humane, as [h] *Albertus Pighius*, or their use not absolutely necessarie, as [i] *Bellarmine* and others. Hence it is that a second sort contracting the face of the Church into a lesser modell, do teach that the Church here disputed of, to bee the Judge of Controversies, is the Pope in the Church, represented, not by Bishops in a Councell, but by the Colledge of Cardinals in the Consistorie, which opinion is recited by [k] *Greg. de Valentia*, in his Disputations upon *Thomas*.

h *Albert. Pigh. lib. 6. cæleſt. Hierarch. cap. 1.*

i *Bellar. lib. 1. de Concil. c. 10.*

k *Valent. to. 3. disp. 1. q. 1. p. 7. §. 42.*

3. But because the Colledge of Cardinals seemes too compendious a walke wherein

wherein to impale the greatneſſe of the Pope, and a generall Councell too uncertaine a path to tread, therefore the greater cry rings this peale, that the Church wee talke of, is the Pope himſelf, whether with a Councell or without a Councell, whether with the Cardinals or without them, as in the next Gradation ſhall appeare.

The third Gradation.

BVt *thirdly*; grant for the *manner*, that it bee the Pope himſelfe, which is this Church, whether with a Councell or without a Councell, whether with Cardinals or without them, yet is it not determined for the *time when*, it is the Pope.

1. For some teach, that it is the Pope at all times, in that hee cannot possibly bee an Hereticke, or publish a falshood, and of this opinion is *Albertus Pighius*, in his fourth Booke *de Hierarch. eccles. cap.* 8.

2. But others hold, that it is the Pope then onely, when hee publisheth a doctrine under this condition, to be beleeved by the whole Church as an Article of Faith, and of this opinion is [1] *Bellarmine* himselfe, and by his account, *Thom. Aquinas*, *Waldensis*, *Ioannes de Turrecremata*, *Driedo*, *Cajetan*, *Hosius*, *Eckius*, *Ioannes à Lovaine*, *Petrus à Soto*, *Melchior Canus*, besides *Valentia*, *Becanus*, and the whole fraternitie of Iesuites.

1 *Bell. lib. 4. de Rom. Pont cap. 2. Aquin. 2. 2. q. 1. art. 10. Walden lib. 2. doct. fid. c. 47 & 48. Turrecrem. lib. 2. Summæ c. 109. Dried. lib. 4. de eccles. dog. c. 3. part 3. Cajet. in opusc. de potest. Papæ & concil. c. 9. Hos. l. 2. cont. Brent. de legit. judic. Eck. l. 1 de prim. Petri. Joh. à Lov. de perpet. cathed. Petri protest. cap 11, Pet. a Soto in Apolog. part. 1. c. 83 Con. l. 6. c. 7. d. locis. Val. tom. 3. disp. 1. p. 7. q. 1. § 4. Becan theol. Schol.*

The

The fourth Gradation.

BVt *fourthly*, grant for the *time*, becauſe *hæc eſt communiſſima opinio*, this is, the moſt common opinion of all Catholicks (ſaith *Bellarmine*) that the Church is then the Pope, when hee propounds a doctrine to bee beleeved by all men as an article of Faith, yet is it not ſufficiently reſolved by them, for the *matters*, what *matters* they muſt bee, in reſolving whereof his propoſition is infallible.

1. For you have beene hitherto made beleeve, that whenſoever he buckles himſelfe to define any thing to bee beleeved as an Article of Faith, that then hee is in his

Chaire, and then he cannot erre, and amongſt other points in which they ſay that wee are to beleeve aſſuredly that the Pope cannot erre, *Bellarmine*, and *Greg. de Valentia* reckon up [m] the *Canonization of Saints* to be one, and that the [n] *Pope is the ſucceſſor of Peter*, to be another.

2. But on the other ſide, it *is firſt* confeſt by [o] *Bellarmine*, and as hee ſaith by all Catholicks, that the Pope may erre even with a generall Councell at his elbow, in matters of fact which depend upon information, and the teſtimonies of men, and ſuch is the queſtion touching the legitimacie of the Pope, confeſt to be by [p] *Bellarmine*. And becauſe the Canonization of Saints is of the ſame nature,

m *Bell. de ſanct. beat. lib. 1. c. 12. Valent. in Thom. tom. 3. diſp. 1 q. 1 p. 7. § 41.*

n *Bell. lib. 2. de Rom. Pont. cap. 12. Valent. ut ſup. § 37.*

o *Bell. lib. 4. de Rom. Pont. cap. 2.* Conveniunt omnes Catholici poſſe Pontificem etiam ut Pontificem & cum ſuo cætu conſiliariorum vel cum generali Concilio, errare in controverſiis facti

p *Bell. lib. 4 de Rom. Pont. c. 12.*

nature, [q] *Valentia* confeſſeth that the Popes infallibilitie therein is not ſo altogether delivered by the Church, and *Canus* in his fifth booke *de locis Theolog.* chap. 5. ſaith that it is not certaine, *de fide*, as a matter of Faith, neither will he pronounce him to bee an Heretícke who after ſo great a pudder as hath beene kept about Saint *Francis*, ſhall yet deny him to bee in heaven. Secondly [r] *Turrecremata* in his ſecond booke *de Eccleſia*, and *Sylveſter* in his *Summes*, do grant that the Pope may ſo farre as in him lies, endeavour to eſtabliſh his owne hereſie, and obtrude it upon the Church; nor doe [ſ] *Valentia* and *Bellarmine* diſallow their poſition under theſe two *proviſo's*, the one, that if

[q] *Valent. in Thom. tom. 3 diſp. 1. q. 1 punct 7. §41.* Non eſt autem ita prorſus ab Eccleſia tradita hæc doctrina, quam ponimus Pontificem non poſſe etiam errare in Canonizatione Sanctorum.

[r] *Turrecrem. l. 2. de eccle cap 112. ad arg. 7. & l. 4 part. 2. c. 16 Sylveſt. in Sum. Verbo Opinio.*

[ſ] *Valent. ibid.* Nam ſi tantummodo voluerunt

hee doe it effectually, then the contrary hath beene formerly determined by the Church; ſo that the Church can then receive no danger thereby of erring; the other, that if the contrary was never before determined, then the Pope may indeed attempt it, as did [t] *Ioh.* 22. in a queſtion touching the ſtate of the ſoule after death, but God in his providence will take ſuch courſe, as that hee never ſhall accompliſh it.

Pontificem ut privatam perſonam errare poſſe, aut etiam privatum aliquem ſuum errorem in fide manifeſtum, perverſe velle Eccleſiæ ipſi, adverſus exploratam aliorum in eadem Eccleſia fidem ob rudere, rem illi opinantur non penitus improbabilem. *Sic Bellarm. lib. 4. de* Ro *Pont. c. 7.* t *Valent. ut ſup. §. ad confirmationem & Bellar. l. 4. de Rom. Pont. cap. 14.* Voluit autem Iohannes queſtionem definire, &c.

The

The fift Gradation.

BVt *fiftly*, grant for the *matters*, that the Pope be this Church in determining any matter of Faith whatſoever, yet is it not reſolved clearely by them for the *perſon in generall*, whether the Pope upon which wee are ſo to relie, bee the preſent Pope, or whether the Popes deceaſed.

1. For the voice of the Ieſuites ſpeakes this, that it is the preſent Pope, nay [u] *Gregorie de Valentia* is ſo confident therein, that *neq; Scriptura ſacra* (ſaith hee) *neque etiam ſola traditio* (*ſi ab ea ſepares præſentem in eccleſia authoritatem*) *eſt illa authoritas infallibilis, magiſtra fidei, &c.*

u *Valent. tom. 3. in Thom. diſp. 1. q. 1. p. 7. § 3.*

that is, neither the Scriptures, nor yet traditions, if you ſeparat from the preſent authoritie in the Church, is that infallible miſtreſſe of Faith and Judge of controverſies. So *Bellarmine*, [x] *omnium conciliorum veterum, & omnium dogmatum firmitas pendet ab authoritate præſentis Eccleſiæ*, the ſtrength of all ancient Councels and all aſſertions, doth depend upon the authoritie of the preſent Church; and [y] their reaſons alleadged are, for that without the authoritie of the preſent Church, wee neither can be aſſured of the certaintie of Traditions and Councels, nor of the ſenſe

x *Bel. lib. 2. de Sacram. cap. 25.*

y *Valent. ibid. §. 12.* Sicut de authoritate ſcripturæ, neceſſe eſt per aliquam aliam certam authoritatem conſtare, ita etiam de authoritate traditionis. *Et Paulò poſt.* Cum traditio vere ſcriptis doctorum conſervetur, queſtiones move-

ri poſſunt de ſenſu illius, &c. *Bell. ibid.* Non enim habemus teſtimonium infallibile, quod Concilia illa fuerint & legitima fuerint, & hoc aut illud definierint, niſi quia Eccleſia quę nunc eſt, ita ſentit & docet

and

and meaning of them.

2. But contrariwiſe, the caſe being put (as you have heard) by *Turrecremata* and *Silveſter*; that the Pope may doe, what lies in him to propoſe an hereſie, both [z] *Valentia* and *Bellarmine* grant the poſition not to be impoſſible, upon condition that the hereſie have beene condemned formerly by the Church, for then according to their doctrine the Church is to examine the errours of the preſent Pope, by truths reſolved by precedēt Popes. So that if in all points neceſſarie to ſalvation the truth have beene already determined by former Popes (as in 1600. yeeres ſpace they have had leiſure enough to do it) the preſent Pope ceaſeth to

z *Valent. ibid.* § 41. *Bel. lib 4 de Rom. Pont. cap. 7.*

bee a competent Judge in ſuch matters, hee may erre touching them, hee may doe his beſt endeavour to obtrude upon the Church hereſies concerning them; nay hee ſtands himſelfe to bee arrained at the barre, and Tribunall of his Clergie, whether he be Orthodox or no, and that by the preſcripts of his Predeceſſours.

The ſixt Gradation.

SIxtly, grant for the *Perſon* in generall, that it bee the preſent Pope which is the Church, in that no danger can accrue from the Popes propounding an hereſie, if that hereſie have beene formerly condemned, becauſe [a] (as they ſay) the Church

[a] *Bellar. l. 2 de Rom. Pont. c. 30. §. Eſt ergo quinta opinio vera.*

Church may then know him not to bee their Shep-herd, but a Wolfe, yet is it not agreed or determined ſufficiently amongſt them for the *meanes*, how the Church may bee able to judge or truly diſcerne him to bee ſuch an one.

1. For they which hold a Generall Councell to bee above the Pope, and that it cannot erre, as *Gerſon*, *Cameracenſis*, and others above mentioned, doe hold likewiſe that the Pope ſo erring, may bee judged both for his perſon and doctrine by the Church in a Generall Councell. *Vid. Grad.*

2. But they which hold a Generall Councell not to be above the Pope, but that wanting his companie it may erre,

erre even in matters of faith, as [b] *Bellarmine, Valentia, Cajetan, Turrecremata,* and others, theſe diſable any for being competent Judges of the Popes doctrine. For howſoever they may pretend that the Councell proceeding according to former Popes declarations cannot erre, yet becauſe they teach that the certaintie and ſenſe of former Decrees depends upon the judgement of the preſent Pope, I cannot ſee what meanes may, according to their opinion, bee affoorded for the triall of the Popes doctrine, if he ſhould chance to erre.

[b] *Bellar. l. 2 de Concil. cap. 11. Valent. ut ſup. § 45. Cajet. in Apolog. part. 2. c. 21 Turrecrem. lib. 3 c. 23.*

The ſeventh Gradation.

SEventhly, grant for the *meanes*, that the Church never need to paſſe verdict upon the Popes doctrine, yet is it not agreed upon by them for the *See*, whether the Popedome bee neceſſarily united to the *See* of *Rome*, ſo that the word *Roman*, for ought they know aſſuredly, is not convertible with *Catholicke*, but that he which brags hee is a Roman Catholick to day, may, if the Pope ſhould chance to die, prove a [c] Geneva Catholick too morrow.

1. For [d] *Dominicus à Soto* upon the fourth of the *Senten.* ſaith, that the Apoſtolicall ſeat and power of univerſall

c *Vid. Bellar. lib. 1. de Sacram. in Gen. c. 27.*

d *Dom. à Soto in 4. ſent. diſt. 14*

niversall. Bishop is annext to the Bishoprick of Rome onely *jure Ecclesiastico*, that is not by the Law of God, but by the Churches constitution, so that by the authoritie of the Church, a Bishop of another See may bee chosen Pope. And [c] *Bellarmine* grants, that it is no matter of Faith, that the Apostolicall Seat may not be separated from the Church of Rome, for as much as neither Scripture, no Tradition doe avouch it.

2 But [f] *Canus*, *Driedo*, *Turrecremata*, and *Gregorie de Valentia*, do hold the contrarie, that the Bishop of Rome is *Peters* Successour, not onely by the constitution of the Church, but also by the institution of Christ, though

c *Bellar. l. 2. de Roman. Pont. c. 12 & l. 4 c. 4* Quod non sit omnino de fide, a Rom. Ecclesia non posse separari Apostolicam sedem, patet, quia neq; Scriptura, neque Traditio habet sedem Apostolicam ita fixam esse Romæ, ut inde auferri non possit

f *Canus lib. 6. loc. Theol. c. 4. 5. & 6. Dried. lib. 4. de variis dogmat. c. 4. part. 3. Turrecrem. l. 2. de Eccl. c. 40*

though *Valentia* confesseth, *varias hac de re Doctorum sententias*, that the opinions of the Doctors bee divers in this point.

Val'ent. in Thom. tom. 3. disp. 1. q. 1. p. 7. §. 38.

The eighth Gradation.

EIghtly (for I shall not yet leave them) grant for the *See* that the Bishop of Rome be the ordayned Successour of *Peter* by the institution of Christ, not onely in the Popedome, but also in the particular See of Rome, yet is it not certaine for the *particular person* of this or any present Pope, whether he be the true and lawfull Bishop of Rome or no?

1. For although [g] *Gregorie de Valentia* doth thinke that Gods Providence will alwayes

g *Valen. ib.* §. 39. Atq; ipse mihi persuadeo nunquam futurum,

ut incapax eligatur, Deo id prohibente. Sed quia graves etiam Doctores ejusmodi casum tanquam possibilem admittunt, &c.

alwayes secure the Church of a lawfull Pope. 2. Yet he confesseth that grave Doctors do admit the case as possible, and this, according to them, may fall out divers wayes.

First, if the Pope be promoted by *Simonie*, and that this is not impossible, *Aquinas* affirmes it, 2^a. 2^e. *q.* 100 where hee saith, *Papa potest incurrere vitium Simoniæ sicut & quilibet alius*, the Pope may incurre the sinne of Simonie as well as any other. The which opinion *Cajetan* and others upon *Thomas* doe follow, and it is moreover a clause in the Bull of Pope *Iulius* the second, That if any Pope happen to be chosen Simoniacally the same election shall bee actually void, although inthronization, pro-

protraction of time and adoration of the Cardinals have eſtabliſhed him in the See.

Secondly, if the perſon elected by the Cardinals bee not of the [h] maſculine gender, as not a few of their owne writers doe affirme to have beene ſometimes experimented.

Thirdly, [i] if the partie choſen Pope were never truly baptized, and of this by their Tenents one can never be aſſured. For the Papiſts do make the Sacraments to depend upon the intention of the Prieſts, and therefore *Bellarmine* in his third booke *de Iuſtif.* and eight Chapter, diſputing againſt *Ambroſius Catharinus* concerning the certaintie of grace, *Neque poteſt quis eſſe certus certitudine*

h *Valent. ib.* Mulier autem & infidelis Pontificatus minime ſunt capaces.

i *Valent. ib.* Præterea idem pater, ſi errore eligeretur infidelis quiſpiã non baptizatus. & *Bellar. lib. 1 de Sacram. cap. 28.*

dine fidei, se percipere verum Sacramentum, cùm Sacramentum sine intentione Ministri non conficiatur, & intentionem alterius nemo videre potest; that is, no man can by the certaintie of Faith bee assured that hee receives the true Sacrament, seeing that the Sacrament without the intention of the Priest is not made, and the intention of another doth no man see. To these [k] *Ioh. de Turrecremata* addes, that the Pope is deposed by God even for mentall heresie, which we know, is a thing not liable to the sense.

k *Turrecre. lib. 4. p. 2. c. 20.*

Whereby we may behold into what laborinths the Papists doe cast themselves by projecting their faith upon the Pope. For if hee have intruded upon the Papacie by

by Simonie, or bee of the wrong ſex, or that the Prieſt at his baptiſme owing his parents a ſpight, or his wits being a wooll-gathering, intended not to baptiſe him; nay, put the caſe that hee be rightly baptiſed, yet if the Biſhop which conferred Prieſt-hood upon him, or thoſe which baptiſed or ordayned that Biſhop miſſed their right intention, or farther, if any of his predeceſſor Popes which either made Lawes for the forme and manner of electing the Pope, or created ſo many Cardinals as might make a *major* or excluſive part, in the election of ſucceeding Popes, fayled by reaſon of the forenamed Caſes, or laſtly (according to *Turrecremata*) if being

being truly elected, hee chance to fall into mentall hereſie, then is not ſuch a man by their owne poſitions true Biſhop of Rome, that ſuppoſed Biſhop of Rome, not lawfull Pope, that Pope hath not the ſpirit of infallibilitie annext unto him, and yet this may happen [1] (nay, by ſome it is proved to have happened) & yet the Church never the wiſer.

1 *Vid. ſupplicat: ad Imperat. Reg. Principe. &c.*

For howſoever [m] *Franciſcus Longus* in his late Summes of the Councels, finding that their faith muſt needs ſtagger which depend altogether upon the infallibilitie of the Pope, if it may not bee certainly known who is true and lawfull Pope, makes this aſſertion, *De fide eſt dicere, hunc numero Papam*, viz. *Gregorium XV.*

m *Franciſc. Long. ſum. Concil. prælud. 10. aſſert. 2.*

XV. esse verum successorem Petri & Christi Vicarium, that is, That it is an article of faith to say, this very Pope in particular, to wit, *Gregorie* the fifteenth, is the true successor of *Peter*, and Vicar of Christ; yet by his leave, I should hardly grant that priviledge to a private man, which is not due to a Generall Councell, and the Pope himselfe; or thinke it equitie to impose any thing upon men to bee beleeved as an article of faith concerning which the Doctors of the Church, and the Bishops of Rome themselves may erre, and be deceived.

Now, who knowes not, that Pope *Stephen* the sixt in a Councell of Bishops, did disannull the acts of *Formosus* his predecessor, and commanded

manded those which had beene ordayned by him, to bee reordayned againe, as not acknowledging him for a true and lawfull Pope. Againe, how *Iohn* the ninth disannulled the acts of *Stephen* the sixth, and approved the acts of *Formosus*; yet farther, how *Sergius* the third reestablished the acts of *Stephen*, and made void the acts of *Formosus*, and by consequence those of *Iohn*, both which notwithstanding, all succeeding Popes have received as right and undoubted successors of *Peter* in the Papall Throne. Nor doth [n] *Bellarmine* otherwise defend these errors of the Popes, than by saying that they erred, in *quæstione facti non juris*, in a question of fact, not of

n *Bellar. l. 4. de Rom. Pont. 1. cap. 12* Respondeo errasse *Stephanum*

of right; and concludes, that the chiefe question was, whether *Formosus* were lawfull Pope or no, in which kinde of questions (saith he) we denie not but the Popes may erre, and that *Stephen* and *Sergius* erred indeed. In like manner, did not *Iohn* the three and twentieth sit five yeares as Bishop of Rome, and moreover in that ranke which is esteemed by the Iesuites to bee the right Line; yet ° *Bellarmine* tels us, that hee was not a certaine and undoubted Pope, and therefore not needfull to bee defended, considering that there were three at the same time; neither could it bee easily decided amongst so many learned Patrons which each of them had, whether of

6. & *Sergium* 3. sed in quæstione facti, non juris. *Et paulo post*, Præcipua ergo quæstio fuit, an *Formosus* fuisset Papa legitimus, necne? in qualibus quæstionibus non negamus posse errare Pontifices, & de facto errasse. *Stephanum* & *Sergium*.

° *Bellar. l.* 4. *de Rom. Pont. c.* 14

of them was legitimate. And if it be true which the [p] Cardinal tels us in another place, disputing the deposing of this *Iohn*, that *dubius Papa habetur pro non Papa*; a doubtfull Pope is held for no Pope, surely of whose election wee may any way doubt, his decisions wee may justly feare, and the validitie of his pardons providently suspect.

p *Bellar l. 2 de Concil. c. 19.*

SECT.

SECT. IIII.

The palpable abuſe offered the Layetie, by obtruding the Church unto them as their ſoveraigne Iudge, diſplayed by the preſent practice of the Ieſuites.

NOw by this which hath beene already ſpoken touching the Church and the Pope, may appeare what ſophiſtrie is currant in the Romiſh pale, & what legerdemayne, is practiſed in popiſh markets, whileſt one thing is ſhewed and another ſold, the Title of the Church being uſed but as a cloud, wherein they carry poore people, whileſt the myſterie of iniquity more

covertly workes; which being revealed, it will appeare that a lay-papiſt (whoſe faith is lapt up in the implicite beliefe of the Church) being defined, will prove no better, *than a creature that beleeves hee knowes not what, and credits it hee knowes not why*, reſembling ſomewhat the patient which received this *precipe* of his Phyſician.

q *Si vis ſanare de morbo neſcio quali,*
Accipias herbam, qualem ſed neſcio vel quam,
Ponas neſcio ubi, ſanabere neſcio quando.

q If thou vvouldeſt bee cured of I know not vvhat diſeaſe, thou muſt take an hearb I know not vvhat, put it I knovv notwhere, and thou ſhalt bee cured I knovv not vvhen.

To make this the more palpable & evident to the ſenſe, I will wade a little into the practical part of this doctrine, and ſhew to what miſerable

ſhifts

ſhifts the learnedſt of the Romiſh ſide are driven, by undertaking the defence of the Churches preeminency in matters of faith.

Imagine therefore, a poore papiſt thus tormented in his conſcience. I am (ſaith he) enjoyned by my Confeſſor, to ground my faith and beliefe upon the authority of the Church. Now, woe is me, what ſhall I doe? Our Maſters which ſhould bee lights to the blind, and informe us, which is that Church whereon wee are to depend, they are diſtracted in their opinions, one ſaith a Generall Councell, although without the Pope; another a Councel and the Pope together; a third, that it is the Pope alone, and ſurely there

is but one Truth, beſides which can there poſſibly be (in ſo important a buſines as this) hope of ſalvation? Yes (wil [r]*Bellarmine* reſolve you) for though it be hereticall not to beleeve the *Church* in groſſe, yet it is not hereticall to miſtake the acception of the Church, which is in effect to beleeve a falſe Church; for examples ſake: *To take a Generall Councell without the Pope for the infallible Church, in aſmuch as we ſee* (ſaith he) *theſe tolerated by the Church which defend that opinion, although it be erroneous and next to hereſie.* But alas (replyes the poore man) now that I am come ſo farre by your inſtructions, as to know that the Pope is the Church, which

[r] *Bel'ar. lib. 4 de Rom. Pont. c. 2.* Non eſt hæretica, nam adhuc videmus ab Eccleſia tollerari, qui illam ſententiã ſequuntur &c.

which is a great deale farther than many of my ghoſtly Fathers are come, yet becauſe I perceive a diſſention amongſt you, and that you which hold this Tenet are not agreed, when and in what matters, it is that the Pope cannot erre, I find my conſcience but a little eaſed by your reſolution. No matter for the Popes erring or not erring, will *Bellarmine* anſwer, for *all Catholikes* [f] (ſaith he) *do accord in this, that the Pope, whether hee may erre or no, is yet to bee heard with all obedience.* But what comfort (will the man obiect) can this be to me, that live haply in *England* or *Spaine*, farre remote from *Rome*; It is the preſent Pope (you ſay) upon whoſe judgement I am to de-

[f] *Bellar. ib.* Deinde omnes Catholici conveniunt, Pontificem ſolum, ſive errare poſſit, ſive non eſſe ab omnibus fidelibus obedienter audiendum,

depend, whom I am neither able to heare, neither doth your [t] Cardinalſhip *think it* neceſſarie that hee ſhould bee a preacher to bee heard. Tuſh (ſaith [u] *Bellarmine*) it is not materiall that you *heare the Pope, when as there bee Preachers in your owne Pariſh who may informe you.* But (ſaith the man) there is no promiſe made, that whatſoever my Parochian teaches mee, is forthwith the true and undoubted doctrine of the Church, conſidering that he may erre and bee deceived. Nor have you (will *Bellarmine* tell you) more aſſurance of the Popes word, if you and your whole Nation ſhould travell to *Rome* to heare his reſolution,

[x] *Foraſ-*

[t] *Bellar. lib 3. de verbo Dei, c. 5. §. Si etiam intelligamus, &c.*

[u] *Bellar. ib.* Nec enim poteſt Pontifex omnibus hominibus concionari, nec eſt opus, cum ſint in ſingulis Eccleſiis qui concionentur.

[x] *Forasmuch as when he teacheth not the whole Church, hee is in as much possibility to erre, as* Innocent *the eighth was, when he permitted the Norwegians to celebrate the Eucharist without wine.* What then is to bee done? [y] *Greg. de Valentia* in his third tome upon *Thom.* 1. *Disp.* makes this answer, *That if you finde but an Episcopall Synod, or the consent of divers Divines onely affirming such a doctrine to bee the sentence of the Church, you are bound to be-*

x *Bellar. lib. 4. de Rom. Pont. c. 14. §. Quadragesimus est Innocentius octavus.*

y *Valent. in Thom. tom. 3 disp. 1. quæst 2. punct. 5.* Nã ut infra quæst. 11. docebimus, quandoq; potest cõtingere, ut quis teneatur conari ad eliciendum assensum fidei supernaturalé, circa id cui us contrarium reipsa est verum. Vt si, Verbi gracia, Synodus Episcopalis, aut etiam communis consensus plurium Theologorum statueret aliquam propositionem esse propositam ab Ecclesia ut de fide, atque adeo juberetur quis præbere illi propositioni assensum fidei; tunc talis teneretur conari ad eliciendum talem assensum ex præcepto fidei, & tamen cum Synodus Episcopalis & plures etiam Theologi errare possint, posset contingere, &c.

leeve it, though it be a lie. But is it not a ſinne (will the man reply) to beleeve a lie, [z] *Gabriel Biel*, and [a] *Tolet* the Ieſuite (to the end that we may ſee how both ancient and later Papiſts have beene forced to the ſame ſtreights) will anſwer, *that if one heare his Biſhop or Prelate preach contrary to the Faith, thinking that it is ſo beleeved by the Church, ſuch an one ſhall not only not ſinne, but alſo in beleeving that falſhood, ſhall commit an act meritorious.*

It is no marvell then if the Romaniſts boaſt ſo much of Viſibilitie, conſidering that

z *Gab. lib. 3. diſt 25. q. un. art. 1.* Si quis ipſe ſimplex & inerudítus audire prælatum ſuũ prædicare aliquid contrarium fidei, — putans hoc a Prælato ſuo ſic prædicatum eſſe creditum ab Eccleſia, talis non ſolum non peccaret, ſed etiam ſic credendo falſum, meretur

a *Tollet. de inſtruct. ſacerdot. lib. 4. cap. 3. §. 7.* Rurſus ſi ruſticus circa articulos credat ſuo Epiſcopo proponenti aliquod dogma hæreticum, meretur in credendo, licet ſit error; quia tenetur credere, donec ei conſtet eſſe contra Eccleſiam.

their

their faith is built five ſtories high; the Layties beliefe upon his Paſtor, the Paſtors upon the common opinion of neighbour Divines, or an Epiſcopall Synod, that Epiſcopall Synod upon the Church, the [b] Church upon the Pope, and the Pope upon Chriſt. Whrein how skilfull Artizans ſoever the Ieſuites are in other Trades, I know not, ſurely in Architecture they ſhew but little skill, having not provided any thing to ſupply the roome of the Pope in the vacancie, ſo that for a yeere, and more, ſometimes, the upper ſtories muſt like *Eſops* Towers bee ſeene to hang in the aire. For howſoever [c] thoſe which hold the ſupreame authority, to be *ſub-*

b *Bell. lib. 3. de Verbo Dei. c. 10. § Reſpondeo ad hoc argumentum.*

c *Vid. Bell. lib. 2. de concil. cap. 14.*

jectively and *formally* in the Church, and *inſtrumentally* only in the Pope, may ſupply the place of the dead Pope with a generall Councell, yet the Ieſuites and others which with open cry, now adayes condemne this opinion as falſe and next to hereſie, may bee challenged of more folly, than [d] hee which built his houſe upon the ſand.

d *Matth.* 7.26.

SECT.

SECT. V.

The objections out of the Scriptures touching the Churches infallibilitie, answered.

WHat now remaines, but that wee answer thoſe arguments, whreon our adverſaries ſeeme to ground this ſuppoſed power of the Church, in challenging abſolute beliefe to what ſhe affirmes.

The firſt rank of arguments containes ſuch places of Scripture as concerne the priviledges of the Church in generall. As 1 *Tim.* 3. 15. *That thou mayeſt know how thou ought eſt to converſe in the houſe* *Rhem. Tranſl.*

houſe of God, which is the Church of the living God, the pillar and ground of truth. I anſwer that the Church here mention'd is not that Church, which the Papiſts make to be the Iudge of Controverſies, that is, either the Church repreſentative, which is a generall Councel, or the Church virtual; which they imagine to be the Pope; but the Church eſſentiall, in whole or part, which is the congregation of all faithfull beleevers, and therefore not to the purpoſe. For the Papiſts themſelves do diſcharge it in this ſenſe from the office of defining, becauſe in part it is fallible, and in whole it is a vaſt body, compoſed of parts farre aſunder, and wanting a ſpeaker. And that the

Church

Church in this place is ſo taken, beſides the confeſſion of [c] *Bellarmine* who acknowledgeth it; the very circumſtances of the place doe carrie it; for Saint *Paul* tells *Timothie* here, that he wrote this Epiſtle unto him, that he might know how to converſe or behave himſelfe in the houſe of God, which hee expounding to be the Church, it muſt on neceſſity bee conſtrued of the Church eſſentiall as conſiſting of the faithfull, in groſſe, unleſſe one ſhould be ſo abſurd, as to ſay that Saint *Paul* delivered directions unto *Timothie* in this Epiſtle, how hee ſhould converſe in a generall Councell, whereof there were none in three hundred yeeres after, or elſe (which is more abſurd

[c] *Bell. lib. 3. de Eccleſ. cap.* 14. Probatur hæc veritas, primo de Eccleſia univerſa, ut continet omnes fideles, ac primum ex illo. 1 *Tim.* 3. Eccleſia Dei eſt collumna & firmamentum veritatis.

ſurd) how hee ſhould behave himſelſe diſcreetly and with circumſpection in the Popes belly.

Rhem. Tranſl. So *Matth.* 18. 16. *And if he will not heare them, tell the Church; and if hee will not heare the Church, let him bee to thee, as the Heathen and the Publican.* I anſwer, that here bee three degrees of admonitions and reproofes ſet downe by our Saviour in caſe that one brother treſpaſſe againſt another, *viz.*

Firſt, *corripiendus amore*, he is to bee reprooved with love, *verſe* 15. *goe and rebuke him betweene thee and him alone.*

Secondly, *corripiendus pudore*, he is to bee reprooved with ſhame, *verſe* 16. *if hee will not heare thee, joyne with thee*

thee beſides one or two.

Thirdly, *corripiendus timore*, he is to be reproved with feare, *verſe* 17. *if he will not heare them, tell the Church.*

So that I willingly grant this honour to have beene here given by our Saviour, to his Church, that the laſt reſort & appeale upon earth ſhould be made unto it; but you muſt remember withall how farre this preſent caſe will beſteed you. For he ſaith not abſolutely, *whatſoever thy brother ſhall ſay or beleeve, but if thy brother ſhal offend or treſpaſſe againſt thee*, which (make the moſt we can) [f] is but *quæſtio facti non juris*, that is, a matter of fact, not of faith; it is onely touching ſome perſonall and particular injuries, in deciding whereof,

[f] Bell. lib. 3. de Verbo Dei. cap. 5. Obſervandum hic quidem dominum loqui de injuriis quas unus ab aliquo patitur.

whereof, the Papiſts themſelves denie not, but the Church may erre. See above, *Grad.* 4.

So *Matth.* 23. 2. *Vpon the chaire of Moſes have ſitten the Scribes and the Phariſees, all things therefore whatſoever they ſhall ſay unto you, obſerve ye and doe ye.* I anſwer, that theſe words *whatſoever they ſhall ſay unto you*, are either to be taken *conditionally*, that is, with this *proviſo*; *that they ſpeake the truth, otherwiſe not*, and then advantageth it nothing the Papiſts cauſe; or elſe *abſolutely*, and then our Saviour ſhould contradict himſelfe, who reproved the errors of the Scribes and Phariſes, *Matth.* 5. and forewarned his Diſciples to take heede of their leaven.

Matth.

Matth. 16. 6. Beſides all precepts concerne the time preſent or future, now [5] *Bellarmine* himſelfe confeſſeth that the high-Prieſts Councels of the Iewes at this preſent, lyable to errour, nay farther, that it was propheſied that they ſhould erre and denie Chriſt. *Iſa.* 6. *Dan.* 9. and therefore this could bee no ſuch abſolute precept of obedience, as the Papiſts imagine, eſpecially to thoſe which now lived, when (by their owne acknowledgement) ſuch as poſſeſt the Chaire of *Moſes* might erre and be deceived.

[5] *Bel. lib. 2. de concil. c. 8. Reſpondemus Pontifices & Concilia Iudæorum, non potuiſſe errare antequam Chriſtus veniret, ſed eo præſente potuiſſe. Sic. lib. 3 de Eccle. cap. 17. §. ad tertium.*

Other places are alleaged by our adverſaries, which, becauſe they run rather in the plurall number with *vos*, *you*, arguing a democracie or ariſto-

ariſtocracie in the Church, than with *te*, *thee*, implying a Monarchie', (which to maintaine the Ieſuites bend all their forces) and for that they are to bee underſtood primarily, totally, and abſolutely of the Apoſtles; ſecondarily, partially, and conditionally only of other paſtors, as *Iohn* 10. *The ſpirit of truth ſhall leade you into all truth:* and *Luke* 10. *Hee which heareth you, heareth me*, therefore the weight and loade is laid upon ſuch particular promiſes, as our Saviour is thought to have made unto *Peter* in the Goſpels. Where, to omit that of our Saviour to *Peter*, *Luke* 22.32. *I have prayed for thee, that thy faith faile not*, for which, the Cardinall cannot produce

duce one ancient father (Popes excepted) to prove that our Saviour intended therein any ſpeciall benefit to *Peters* Succeſſors, ſave only to his perſonall faith; as alſo that which he ſpake unto him, *Iohn* 21. 15, *Feede my Sheep*, which of a precept, they would willingly change into a promiſe, contrary to the rules of Grammar or Logick, as if Saint *Peter* had made Popes of the inferior paſtors of the Church and their ſucceſſors, when hee bade them in like manner, *Feed the flock of Chriſt*, forasmuch as Chriſts word is the ſame in his owne mouth, and in the mouthes of his Apoſtles. The maine foundation wheron at length they pitch, is that of our Saviours to Saint

Saint *Peter*, *Matth.* 16. 18. *And I ſay unto thee, that thou art Peter; and upon this rock will I build my Church, and the gates of hell ſhall not prevaile againſt it.* In which words, they let not a tittle fall to the ground without admiration. Our Saviour (ſay they) ſpeakes not as at other times, *Simon thou Son of Ionas*, this was his vulgar ſtile, hee brought with him from home, and it was of his fathers bequeathing; nor as otherwhile hee did by the ſirname impoſed by himſelfe pronouncing it barely without an Emphaſis, onely *Peter* and no more; but making as it were a preface to ſome new dignity which hee purpoſed to beſtow upon him, *I ſay unto thee, thou art Peter*, as

as who would ſay, *thou art a rock*, and upon *that rock wil I build my Church.* To give more colour to this interpretation, they will us to take notice how our Saviour ſpake not in the Greeke, but in the Syriack language, in which *Cephas*, the name of *Peter*, is the ſame in termination, ſound and ſenſe, that *Peter* is, implying both of them a rock. This is a faire gloſſe if they were Maſters of Languages, and had commiſſion to ſet forth new Calepines. But firſt, how chance that the Apoſtles which were better ſeene in the Syriack Tongue (it being their natural dialect) than you can be, underſtood not this elegancie, but did afterwards quarrell about precedency,

dency, nor knowing that their Maſter had before paſt his promiſe thereof unto Saint *Peter*. How comes it that the Fathers pickt not out your ſenſe, who lived neerer the times of the Apoſtles, as Saint *Auſtin*, *Chryſoſtom*, *Hilarie*, *Baſill*, *Ambroſe* and others, by *this rocke*, underſtood not *Peter*, but either his confeſſion, or Chriſt whom hee confeſſed, ſeeing this knowledge of the Church, how by Scripture it is built upon *Peter*, was as behoofefull for them as for us. But ſecondly, what if our Saviour foreſeeing that this Rock would be *lapis offendiculi* a ſtone of offence (and that ſome ſuppoſing *Peter* to be it, would at the ſight thereof, no leſſe than at *Gorgons* head,

head, be ſtupified and turned into ſtones) hath in the Greek edition of Saint *Matthewes* Goſpel (which themſelves deny not to be authentical) diſtinguiſhed between the one and the other by a threefold Gramaticall difference? then we cannot without contempt offered to Grãmarians admit it, or at leaſt the ſirrop of blind obedience, ſwallow it down. Now our Saviour ſaith not, σὺ εἶ Πέτρος, καὶ ἐπὶ σοὶ Πέτρῳ, *thou art Peter and upon thee Peter*, or σὺ εἶ Πέτρα καὶ ἐπὶ σοὶ πέτρᾳ, *thou art a rocke and upon thee, that rock I will build my Church*, but with a triple mutation and alteration in the conſtruction, firſt of the *Perſon, thou Peter* in the ſecond, *and that rock*, in the third:

third; secondly of the gender πέτρος the masculine, and πέτρα the feminine; thirdly of the sense πέτρος which by the judgement of the most judicious Grecians signifies usually but a single stone, and πέτρα which implies a rock; so that as our Saviour in another place tels us, that God can of stones raise up children unto *Abraham*, in like manner he doth now by a nominall Metamorphosis convert a Sonne of *Abraham* into a stone, and a stone of his building too, yet he doth not by this Charter so inlarge his shoulders, as to serve for a rock, wherō to support his whole building. Say farther he did make him a παρώνυμα a derivative or denominative from that rock,

rock, and ſo (as the Fathers ſometimes uſed the word) by a *Metonymie* terme him a *miniſteriall rock*, by which hee built his Church, yet did hee not by this make him the *principall* rock, *on which* he built it. Grant againe, that he was taught, that amongſt the *miniſteriall rocks*, he ſhould be *Petra primaria*, a *prime rock*, yet was he not made *Petra ſolitaria*, the only rock. In a word, he might be admoniſhed by this name, to be *Petra devotione*, a rock for devotion and zeale in *adhering*, and yet not promiſed to be *petra virtute*, a rock for vertue *in ſuſtayning*. So that to conclude, there may be (as you ſee) in many things a likeneſſe betweene *petrus* and *petra*, this rocke and that

stone, yet not so much, as that a reasonable Lapidarie may not distinguish them.

SECT. VI.

The objection drawne from the question, how wee may know the authoritie, sense, puritie and perfection of the Scriptures, handled and resolved.

THe last forme of argumentation which they use, is drawne from the dependancy, which (they say) the Scriptures have upon the Church, though not absolutely in themselves, yet in respect of us and our discerning of them. Whence they thus argue; if the testimonie of the

the Church be not infallible, how ſhall we be reſolved in theſe three interrogatives.

The firſt is touching the Scriptures *authoritie*, whether they be the undoubted Word of God, or no?

The ſecond concerning their *interpretation*, what their ſenſe and meaning is?

The third concerning their *puritie and perfection*, whether they be perfect & entire, or maymed and corrupted.

To prepare the way for the reſolving of theſe queſtions; wee are to note, that as to the right apprehenſion of an object by the ſenſe, ſo to the due comprehenſion of the Scriptures by the ſoule, three things are ordinarily required. *viz.*

1. Firſt, that the Scrip-

tures bee an *obiect* capable to be apprehended & diſcerned.

2. Secondly, that there be *organs and faculties*, as thoſe of the bodie, ſo theſe of the ſoule, fitly diſpoſed and qualified to receive and diſcerne that obiect.

3. Thirdly, that there be a *medium*, that is, a middle inſtrument, or meanes, to convey, preſent, and unite the obiect to the organ.

1. Obiect. 1. For the firſt, we agree, that to the end, the Scriptures ſhould be an obiect capable to be ſeene and diſcerned, is requiſite, that they ſhould bee endowed with ſuch remarkable properties and notes, as may diſtinguiſh them frō other writings. For we take not to taske to teach unreaſonable creatures as did

did Saint *Francis*, neither do wee dreame of fanaticall inſpirations, imagining that God reveales things unto us over and beſides the Word, but wee invite you to looke upon the markes and caracters of the Word, and we ſay as *Philip* did to *Nathaniel*. *Iohn* 1. *Come and ſee.* Now theſe properties, notes, and characters, by which the Word of God becomes an object, diſtinct and capable to be knowne by us, are

1. Outwardly accompanying it, as antiquitie, miracles, fulfilling of propheſies, teſtimonies of Martyrs, and the like, which do only procure attentiõ, & prepare men to beleeve probably, and with leſſe difficulty.

Either

2. Inwardly imprinted in it; as firſt, the *divine and ſpirituall matters* therein contayned, ſurpaſſing all humane wiſdom, being things *which neither eye hath ſeene, nor eare hath heard, neither have entred into the heart of man.* Secondly, The *forme of the ſtile*, voyd of affectation, yet tranſcending in quickneſſe, maieſtie, and fulneſſe, the Maſter-peeces of the moſt polite and elaborat Orators. Thirdly, The *ſweet harmony* and conſent of parts with parts. Laſtly, The *efficacy and vertue* which it hath to produce the love of God & our Enemies, to procure the peace of our

our Conſciences, to alienate a man from the delights of the Fleſh and the World, to make him rejoyce in afflictions, to triumph over Death, all which doe neceſſarily conclude the divine authority of the Scriptures, ſeeing nature it ſelfe is thereby vanquiſht, and a ſtrong man cannot be bound, but by a ſtronger than himſelfe.

2. Organ & Faculties.

2. For the ſecond, wee agree, that ſeeing we are not able to diſcerne the Scriptures, by any naturall habit or inbred quality of our own, *For the naturall man* (as the Apoſtle ſpeakes) *receiveth not the things of the Spirit of God, becauſe they are fooliſhneſſe unto him, neither can hee*

know them, for that they are ſpiritually diſcerned, 1 *Cor.*2. that therefore wee are enabled thereunto by faith, and by the inward enlightning and perſwaſion of Gods Spirit. But I need not inſiſt upon a point, which *Bellarmine* himſelfe labours ſo to prove in his 6. *lib. de Grat. & lib. Arbit. cap.* 1. 2. and is confirmed by the Tridentine Councell in the 6. *Seſſ. &* 3. *Can.*

3. *Medium*

3. For the third, which is the *medium*; wee are not of *Democritus* his opinion, who thought that if the aire (which conveyes the beames of the Starres unto us) were away, one ſhould bee able to ſpie a piſmire in heaven, but rather with *Ariſtotle*, wee thinke wee ſhould then ſee nothing,

nothing, according to that axiome in philoſophie, *In vacuo & per vacuum nulla fit viſio*; wee conſent therefore, that God hath appointed an ordinarie meanes to convey and preſent ſuch celeſtiall objects as the Word of God, to our view, and this ordinarie meanes wee ſay is the Church; to which wee willingly attribute theſe two ordinarie uſes in that imployment. *viz.*

1. Firſt, of *a witneſſe*, teſtifying the authority and ſenſe of the Scriptures unto us, wherein for the effect, the Papiſt and we differ but this, that wee ſay it produceth a faith no more than humane; they, leſſe than divine

2. Secondly, of Gods *inſtrument*, by whoſe miniſtery

in preaching and expounding the Scriptures, the holy Ghoſt begets a divine Faith and other ſpirituall graces within us.

Stat. quæſt. So that the queſtion between us, is not *whether wee are to exclude the ordinary miniſterie of the Church teſtifying and propounding the Scriptures unto us*, for this, we doe not: Nor on the other ſide, *Whether the authority of the Church, be a ſufficient argument of it ſelfe, to produce a divine aſſent unto the ſame*, for this the learneder ſort of them (as anon you ſhal heare) will not affirme; But this, *Whether to the end that we may by the aſſiſtance of Gods Spirit, and thoſe inward notes and properties found in the Scriptures, diſcerne the Word*

pro-

propounded by the Church unto us, to bee the Word of God, infallibilitie be a requiſite condition in the Propounder? As if in playner tearmes one ſhould ſay, whether to the end, that I may by the viſage, geſture, and garments diſcerne my friend approaching towards me, to bee ſuch an one, it be needfull that the aire which conveies thoſe formes to my eye, bee never and at no time capable by reaſon of miſts or other accidents, to repreſent falſe and deceitfull formes? Or this, whether to the end, that a Gold-ſmith may by his touch-ſtone diſcerne a peece of gold delivered him, to be good and currant, it bee required, that the parties credit which ſells it him ſhould

bee

bee unquestionable? This is that which in effect they affirme, and this we deny.

Resolut. To resolve therefore the difficultie; Wee grant, that where the Propounder is the principall, finall, and only cause, for whose sake wee beleeve a thing, there if the Propounder bee liable to error and deceit, a firme and undoubted beliefe of such a thing cannot be had. As for example, if one only Traveller have beene in the Indies, and brings relation by word of mouth, touching the commodities of the Country, and of the priviledge of traffick which the King thereof tenders to our countrimen, in this case, if the Relators credit be suspicious, it were dangerous to build upon his report,

port, becauſe here hee is the principall and onely cauſe, upon whoſe ſole affirmation we can finally reſt. In like manner, if two perſons only bee preſent at the death of a friend, and depoſe, that in this or that manner hee beſtowed legacies: in this caſe, if they bee of doubtfull repute, it will bee hard to determine poſitively, what is the truth, becauſe that here they are the principall and only witneſſes. and there are no other authentick prooſes whereby their depoſitions may be examined. But where the propounder is only the inſtrument, *by whoſe meanes*, wee are brought to ſee prooſes of an higher nature, and by whoſe miniſterie, arguments of greater importance

portance doe diſplay themſelves, (as if the Traveller ſhall bring letters of Credence, under the Hand and Seale of the Prince confirming his Relation, or if the perſons preſent at the death of their friend, ſhall, beſides their owne teſtimony, produce a formall will, ſubſcribed by the hands of lawfull witneſſes, and ſtrengthened by an authentick ſeale) here the poſſibilitie of erring in the Propounder, takes not away the certaintie of the things propounded by him, becauſe, in this caſe, the ſame may bee ſupplyed by other more ſufficient demonſtrations, upon which, as the principall cauſes of our beliefe, we may finally reſt. Now to apply this to the Church. I

ſay,

ſay, that if the Church were the principall or only Cauſe, for whoſe authority, our faith doth finally aſſent to the myſteries propounded by her, then and upon this ſuppoſition, it were to bee acknowledged, that if the Church might erre, and that her teſtimonie were not infallible, the aſſured truth of things, ſo aſſented unto could not be attayned by us. But wee ſay, that in working an undoubted aſſent unto the myſteries propounded and delivered unto us, the Church, though it bee *one* cauſe, to wit, an inductive or preparative, [h] yet it is not the *onely*, no nor the *principall* or *finall* upon which we laſtly depend. The *principall* and *finall* cauſes, for whoſe ſake

h Sed non propterea ultima fidei noſtræ ratio & ſuprema cauſa hæc vox & determinatio Eccleſiæ eſt. Quia tota hæc vox, tota hæc determinatio, una tantum cauſa fidei noſtræ eſt, eaque minus principalis. *Stapleton. triplic. adverſus whitak. cap. 16.*

sake we firmly beleeve those truths wch the Church propounds unto us touching the Scriptures, are two. The *one* the Word of God it self with the properties, notes, & characters (above mentioned) imprinted in the letter thereof, which serve as the handwriting & Deed of the great Maker, produced by the Church in confirmation of what she utters. The *other*, the inward testimony of Gods Spirit, enlightning the eyes of our understanding to discerne the Scriptures, by those notes, & perswading us what we discerne, stedfastly to beleeve, serving as a seale which confirmes to the consciences of the Elect, the Deed to be lawfull and authentick.

The former (which is the VVord

VVord it ſelfe and the notes thereof) cannot bee denyed by an ingenious Papiſt to bee there found; for howſoever ſome of them, by a juſt judgement of God for being injurious to the Scriptures, in branding them with obſcurity, imperfection, &c. have been ſo blinded by the Prince of darkneſſe, that (ſetting aſide the judgement of the Church) no reaſon to them hath appeared, wherefore *Æſops* Fabels ſhould not as well as the Scriptures themſelves bee thought Canonicall, yet others, as [i] *Bellarmine, Greg. de Valentia, Gretſer, &c.* do knowledge theſe diſtinguiſhing notes to be in *their kind* argumentative, and to ſhine in them, as the excellency of the Doctrine,

[i] *Bellar. lib. 1. de verbo Dei, c. 2. Valent. in Thom. tom. 3. diſp. 1. Gretſerus tract. de agnoſcendis Scripturis Canonicis, cap. 4.*

ctrine, concord, efficacie, and the like, whereby may bee verified of the whole Booke of God, what the Officers ſent by the Phariſies and Prieſts, ſaid of our Saviour, *Iohn 7. Never man ſpake like this man.*

Nor is the later (which is the inward teſtimonie of the Spirit) denyed by the learneder ſort of Papiſts to poſſeſſe another chiefe place in the diſcovery of the Scriptures. For although in popular aire they ſeeme to vent the contrary, yet when they are called to give a more ſober account in writing, they utter the ſame in effect which we doe. [k] *The Church* (ſaith

k *Staplet. lib. 3 de authoritate Script. c. 12 § 11.* Vt denique intelligas Eccleſiam quidē ratione ſui miniſterii & magiſterii a Deo accepti, facere ut *credamus*, formalem tamen rationem, non eſſe *cur credamus*, ſed Deum intus loquētem, ſuoque diuino ſpiritu omnem nobis veritatē intus teſtificantem. *Staplet. ibid §. 12.* In hoc quidē judicio acquieſcit fidelis animus, ſed non per hoc judicium, ſed per internam divini Spiritus gratiam. *Valent. in Thom. tom. 3. diſp. 1. q. 1. punct. 1. §. 7.* *Stapleton*)

Stapleton) *by reaſon of her miniſterie and maſterſhip received of God, doth make us to beleeve, but yet the formall reaſon wherefore we beleeve, is not the Church, but God ſpeaking with us.* Againe, *The mind of a faithfull beleever* (ſaith hee) *doth reſt in the judgement, but not by the judgement of the Church, but by the inward grace of the holy Spirit.* So Gregorie de Valentia; *The infallible propoſition of the Church* (ſaith he) *is as obſcure to us, as any other article of faith whatſoever*, alleaging out of *Canus*, *That if a man ſhould aske wherefore hee beleeves the Trinity, he ſhould anſwer incommodiouſly, in ſaying, becauſe the Church doth infallibly propoſe it.* And *Canus* [1] gives the

[1] *Can loc. lib. 2. c. 7. & 8.* Vltima fidei reſolutio, non ſit in Eccleſiæ teſtimonium, ſed in cauſam interiorem efficientem, hoc eſt, in Deum intus monentem ad credendum.

the reaſon, *Becauſe the laſt reſolution of faith* (ſaith hee) *is not into the teſtimony of the Church, but into a more inward efficient cauſe, that is, into God inwardly moving us to beleeve.*[m] *If therefore* (ads *Becanus*) *you bee asked, wherefore you beleeve, that God revealed ſuch a thing, and you anſwer, that you beleeve it for the authority of the Church; it is not the aſſent of a theologicall faith, but of ſome other faith of an inferiour rank.* Many more teſtimonies might be added, it being a firme poſition amongſt the Schoolemen, that principles of faith, ſuch as the Scriptures are, cannot be beleeved (as they ought to be) but by infuſed faith. But I will conclude where I began, with our

m Becan. 1 theol. Scholaſt. part. 2. tom. poſter. tract 1. c. 8. q. 8.

our Countriman *Stapleton*, becauſe hee layes down the very fundamentall reaſon upon which this Doctrine is grounded. [n] *There is the ſame faith* (ſaith he) *in the reſt of the whole Church, which is in the Prophets, Apoſtles, and all thoſe who are immediately taught of God. They have one and the ſame formall reaſon of their act of beleeving. But the faith of the Apoſtles and Prophets which was by immediate revelation, was laſtly reſolved into God alone the Revealer, and did end and reſt upon him only, as the ſupreme and laſt cauſe of beleeving, therefore the faith of the reſt of the whole Church, hath the ſame formall object.*

n *Stap'et. lib. 8, princip. c. 20.* Fides eadem eſt in reliqua tota Eccleſia, quæ eſt in Prophetis, Apoſtolis, &c.

Theſe foundations being laid, it ſhall not bee hard to ſhape

ſhape diſtinct anſwers to the ſeverall queſtions above propounded. To the firſt, if the teſtimonie of the Church bee not infallible, how ſhall wee undoubtedly know the Scriptures to bee the Word of God?

I anſwere, that wee may know them to bee ſo, partly, by the light of the Word, that is, the divine notes and characters therein imprinted, and partly by the enlightning and perſwading grace of Gods Spirit, enabling us to ſee, and moving us to beleeve what we ſee.

Now on the contrary, I demand of them; (*If one cannot bee aſſured of the certaintie of the Scriptures propounded by the Church, unleſſe the propoſition of the Church*

be infallible) how the lay Papiſts in this Land do know any article of faith to bee infallibly true, conſidering that few or none of them ever heard the voyce of that Church, which they ſuppoſe to bee infallible; (that Church being according to their ſuppoſition, either the Pope in his chaire, or a Generall Councell) but are engaged altogether to the reports of particular Papiſts and Ieſuites, whom none will exempt from being ſubject to error and deceit.

2. To the ſecond queſtion, if the expoſition of the Church bee not infallible, how doe we know the ſenſe and meaning of the Scriptures?

I anſwere, that although all places of the Scripture

are

are not alike perſpicious, as all are not alike neceſſarie to ſalvation, yet for the opening of the ſenſe thereof, ſo farre as is behoofefull for his Church, God is the beſt Interpreter of his owne meaning, expounding outwardly one place of the VVord by another, and inwardly both opening ones eyes to diſcerne, and enclining ones heart to aſſent unto the truth. As for thoſe which cānot ſee but with the Popes ſpectacles, and pretend the Scriptures to be every where throughout ſo overſhadowed with a miſt, that nothing preſents it ſelfe cleerely to their view, I wonder the leſſe at them, becauſe their blindneſſe is ſuch, that they cannot ſee to ſerve God, without

out burning Tapers and lighted Candles at noone day.

Now on the other ſide I demand of them, if one cannot know the certaine meaning and ſenſe of the Scriptures, unleſſe the expoſition of the Church be infallible.

1. *Wherefore hath not the Church of Rome all this while publiſht a ſet interpretation upon any one book of the Bible, conſidering, that they ſay, it is ſo neceſſary, and that the Popes Commentaries upon it, have for ſo many Marts beene expected?*

2. *How a man which cannot diſcerne the ſenſe of the Scriptures in plaine places, ſhall bee able to ſhunne the proceſſe* in infinitum, *and not runne his*

wits out of breath, conſidering that according to the Papiſts themſelves, the voyce of the Church uttered in former Decrees, requires the expoſition of the preſent Church, meaning the Pope, and that the Church's Canons are involv'd with no leſſe, if not more perplexities than the Scriptures? I could inſtance in ancient Councells, as the *Nicen*, and aske whether the ſixth Canon, wherein theſe words be, *Quoniam talis eſt Epiſcopo Romano conſuetudo*, are to be underſtood, according to the opinion of *Ruffinus*, or *Balſamon*, or *Caranza*, or *Bellarmine*, which foure are recounted by *Bellarmine lib. 2. de Rom. Pont. c. 13.* But becauſe I deſire to confine my ſelfe to that which is pure

pure Roman, let's caſt the water of the Tridentine Synagogue, and ſee whether that runnes ſo cleare as they pretend. I aske therefore, *firſt*, touching the Canonicall bookes, the number and names whereof the Fathers therein aſſembled, were ſo carefull to ſet downe, *Seſſ.* 4. whether that which wee call the Apocrypha. *Eſther*, bee there canonized, as *Bellarmine* affirmeth, *lib.* 1. *de verbo Dei. c.* 7. or whether that booke and thoſe which are called additaments, be there excluded from the Canon, as *Sixtus Senenſis in lib.* 1. *&* 8. *Biblioth. ſanct.* doth avouch? *Secondly*, for the intention required by the Councell in him which adminiſters the Sacrament, *Seſſ.* 7. I aske,

whether the words of the Councell, bee to bee underſtood according to *Catharinus* opinion, *in opuſc.* or *Bellarmines lib.* 1. *de Sacram. in Gen. c.* 27. *Thirdly*, I aske how it comes to paſſe, that *Priſcian* and our old Gramarians will not ſerve to conſtrue the text of the Councell (if the Roman Church can endite with ſo perſpicuous a ſtile) but that *Seſſ.* 7. *Can.* 8. *Opus operatum*, muſt, contrarie to the Grammar rules (as *Bellarmine* confeſſeth, *lib.* 2. *de Sacram. c.* 1.) be underſtood paſſively. And that in the ſixth *Seſſ. cap.* 5. *de juſtif.* it is ſaid, *Neque homo ipſe nihil omnino agat*, wherein contrarie to Grammar, are two negatives expreſſed, which cannot bee reſolved into

into an affirmative. *Fourthly*, if the interpretations of the Church are ſo facile and eaſie, whether was the Councell of Trents meaning concerning Originall ſinne and Iuſtification, the ſame that [o] *Dominicus a Soto* affirms it to be, or that which *Ambroſius Catharinus* attributes unto it, ſeeing both were preſent at the drawing of the Canons, both preſented bookes for proofe of their opinions to the Councell (which are now extant) and the [p] Councell it ſelfe being appealed unto, could not decide the Controverſie, nor agree what was her owne meaning therein.

o Vide, *Dominici a Soto*, de Natura & Gratia libros tres, ad ſanctũ Concilii Tridentinum. *Item*, Apologiã Dom. a Soto, qua Ambroſio Catharino de Certitudine gratiæ reſpõdet. *Item*, Expurgationem Ambroſ. Catharini adverſus Apologiã Domin. a Soto. Denique, cõfirmationem defenſionis Catholicorum pro poſſibili certitudine gratiæ. Amb. Catharini ad Dominicum Soto.

p *Hiſt. Concil. Trident. lib.* 2.

To the third queſtion, if the tradition of the Church bee not infallible, how ſhall we know, whether the Scriptures be perfect and intire, or maimed and corrupted? I anſwer, that there is a double perfection of the Scriptures, the one of *integrall parts*, which appertaines to the perfection of each booke, chapter, and verſe, in particular; the other of *eſſentiall parts*, which pertaine to the perfection of ſaving knowledge. If the queſtion bee of the *integrall* puritie and perfection, how I know, that there be copies of the Scriptures in the world, by judicious comparing whereof, light may bee given to correct all manifeſt errors and defects crept into the Text, whe-

whether by negligence or ignorance of the tranſcribers or otherwiſe, I anſwer, that I am aſſured thereof, by the promiſes of God in generall to eſtabliſh a perpetuitie of ſaving knowledge and true beliefe in his Church, and conſequently, by that firme foundation of his providence which appointing the end, to weet, eternall life, will never ſuffer the meanes conducting thereunto, either to periſh, or being diſparaged by corruptions, to become fruitleſſe. Neither doth [q] *Greg. de Valentia* runne for farther proofes to ſecure the Popes legitimacie, and ſalve the danger to which the Latine vulgar edition of the Bible is liable by often impreſſions,

[q] *Greg de Valent. in Tho tom. 3. diſp. 1. q. 1. p. 7. §. 41. §. Reſpondeo ad hoc argumentum. & §. 43. §. Ad primum igitur.*

then this providence of God. But if the queſtion be of the eſſential puritie and perfection of the Scriptures, how one may bee aſſured, that ſo much as containes points neceſſarie to ſalvation, is preſerved perfect and entire in them; I anſwer, that to reſolve ones ſelfe herein, hee hath (beſides the generall promiſes of God, and his never failing providence) an experimentall knowledge alſo, ſpringing from that amplitude of comfort and conſolation, which Gods Spirit effects by the Scriptures in the hearts and conſciences of true beleevers. For ſuch is the union and coherence of points neceſſary to ſalvation one with the other, that one workes not his proper

per effects, where the other is not, at leaſt in ſome reaſonable and convenient meaſure, knowne and beleeved.

Now on the contrarie, I demand of them (if wee cannot bee aſſured of the puritie and perfection of the Scriptures, unleſſe the Tradition of the Church concerning it, bee infallible) *how a man can ever bee reſolved thereof from the Church of Rome?*

Which, firſt *could neither heretofore preſerve her Latine vulgar editions of the Bible*, (*which ſhee preferres before the originall*) *from manifeſt corruptions*, *as may appeare by the corrections of* Origen *and* Hierom,

nor at this day hath beene able to Canonize any edition, without permitting faults, ſoleciſmes, Barbariſmes, Miſinterpretations, Ambiguities, Additions, Subſtractions, Tranſpoſitions, Immutations, Depravations, and the like, which are confeſt by Pagnine, Cajetan, Forerius, Oleaſter, Sixtus, Senenſis, Bellarmine, and others, to be found in their neweſt and moſt approved Bibles.

r Sixtus Senenſis. Bibliot. lib. 8. pag. penult. De erroribus vero quos Hieronymus in veteri tranſlatione annotavit, & recentiores in hac nova editione pariter annotarunt, ingenue fatemur & nos multos errores ab Hieronimo emendatos, in veteri traductione, & ſimiliter in hac noſtra nova editione non nullas inveniri mendas, ſolæciſmos, barbariſmos, hyperbata, & multa parũ accomodate verſa, & minus Latine expreſſa, obſcure & ambigue interpretata, itemque nonulla ſuperaddita, aliqua omiſſa, quædam tranſpoſita, immutata, ac vitio Scriptorum depravata, quæ Sanctis Pagninus, Th. Cajetanus, Franciscus Forerius, & Hieronimus Oleaſtrius, viri ex Dominicano ordine eruditiſſimi interpretationibus & explanationibus ſuis indicarunt. ſ Bellarm. lib. 2. de Verbo Dei. cap. 2. §. Dices ſi ita eſt.

Second-

Secondly, *which diſparageth the Church's fidelitie and care, teaching that it hath loſt many bookes of the Old Teſtament, of which* [t] *Becanus* reckons up particularly no fewer than 18. *theol. ſcholaſt. part.* 2.

Thirdly, *which actually hath loſt many articles of faith heretofore defined and declared, by it* as [u] *Valentia* grants, *Tom.* 3. *in Thom. diſp.* 1.

All arguing her to bee an incompetent Miſtris of other mens purſes, whch hath been ſo negligent a guardian of her owne.

So then let us caſt up the reckoning, and ſee what ſmall advantage the Papiſts have of us in theſe queſtions of the Scripture: We runne on thus farre together, that to

t *Becan. theol. ſcholaſt. tom. poſt. part.* 2. *tract.* 1. *q.* 7.

u *Va'ent. in Thom tom.* 3. *diſp.* 1. *q.* 1. *p.* 7. §. 12 Poſtremo multæ in Eccleſia variis temporibus deficitæ ac declaratæ ſunt ſententiæ, fidei, de quibus non extet uſq; adeo expreſſa traditio.

to a diſtinct reſolution of thē, there is required the teſtimony of the word ſpeaking outwardly to our eares, the teſtimony of the ſpirit ſpeaking inwardly to our hearts, and the teſtimonie of the Church preparing the way by her meſſage for the other two. The combate ſtands chiefely in this, that they beleeve the meſſage, becauſe they thinke the meſſenger cannot lie, wee beleeve the meſſage not becauſe wee thinke the meſſenger cannot lie, but becauſe he which ſent him ſpeakes the ſame by his deed and ſeale; nay farther, comes in perſon along with him, & by a double affirmation, the one of his word, the other of his ſpirit, confirmes the meſſengers ſaying

in

in this particular to be true; ſo that in fine, their luſtie brags obtaine but this iſſue, that we beleeve the man for the maſters ſake, they beleeve the maſter for the mans ſake.

SECT. VII.

The new ſleights and devices, which the Ieſuites uſe in enforcing theſe arguments touching the Church and the Scriptures.

BVt ſee, what the Lions pawes cannot effect, they think to compaſſe by the Foxes wiles, and therefore they have inſtilled a method of diſputing into the common

common people, which howſoever it will not hold water in the Schooles, yet becauſe it haply paſſeth the throng in the ſtreets, it ſhall not bee amiſſe to diſcover ſome tricks and devices of theirs is this kind, that you may ſee how they *detaine the truth in unjuſtice* (as the Apoſtle ſpeakes) and that the penurie to which they are driven, in ſuch, that now their chiefeſt warre is but defenſive.

The firſt trick of theirs is, to teach the people to require us to prove and ſhew by evident demonſtration, the Scriptures to be the VVord of God, and that to thoſe which beleeve thē not. As if one ſhould ſay: Imagine that I gave no credit to the

the Scriptures, how will you (which depend not finally upon the authority of the Church) make it appeare by evident convincing prooſes and reaſons unto me, that they are the VVord of God? I could retort, and *how will you convince mee by the authority of the Church that they are the Word of God, if firſt I beleeve them not to be ſo*; conſidering that your owne Divines, * *Bellarmine* by name *lib. 4. de Eccleſ. cap. 3.* confeſſe, that one cannot evidently demonſtrate the true Church by any notes, to be the true one, but to ſuch an one as firſt beleeves and receives the Scriptures, becauſe the notes of the Church are from thence to be taken and deduced. But by

* *Bel. lib. 4. de Eccleſ. cap. 3.* Dicimus ergo notas Eccleſiæ quas adferemus, non facere evidentiam veritatis ſimpliciter—apud eos autem qui admittunt Scripturas divinas, &c: faciunt etiam evidentiam

veritatis. Tametſi enim articularum fidei veritas non poteſt nobis eſſe evidens abſolute tamen poteſt eſſe evidens ex hypotheſi, id eſt, ſuppoſita veritate Scripturarum.

by this queſtion you may perceive, that Popery is a diſeaſe working upon corrupt humours, and cannot domineere, but there, where the fleſh and humane reaſon weare the breeches. Firſt they require one to prove that by ſuch evidence as it is not capable of. For principles of faith (ſuch as the Scriptures are) are apprehended by faith, and this faith, howſoever it bringeth with it certaintie, yet it doth not cleareneſſe, whether you reflect upon the matter, which are things not ſeene, *Heb.* 11. or the manner, it being through a glaſſe, darkly. 1 *Cor.* 13. Againe, that certaintie being inward, it ſerves but for the ſatisfying of ones ſelfe, not for the conviction

viction of others. Secondly, they bid us proove it to one, who by *Ariſtotles* rule, in a like caſe, ſhould bee excluded from being partaker of ſo high myſteries, in that he is not *idoneus auditor*, that is, one that by reaſon of unbeleefe is not capable of the right and proper proofes, which is as much, as if one ſhould diſpute of colours with a blind man. Againſt which fopperies *Thomas Aquinas* layes downe two remarkable propoſitiõs. 1 *part. q.* 1. *art.* 8. The one, that Divinity is not argumentative, to prove her principles, but only to proove her concluſions. The other, that againſt one which abſolutely denies her principles, and namely the Scriptures, one cannot pro-

Ariſtot. 1. *Eth. cap.* 2.

proceed *probando*, but *ſolvendo*, that is, not by proving the truth thereof, but by diſſolving the reaſons brought to the contrary.

Their *ſecond* device is, to queſtion us not onely how we prove the Scriptures in generall to be the VVord of God, but alſo in ſpeciall, how we know the Goſpel of Saint *Matthew* to be the Goſpel of Saint *Matthew*? how we are aſſured of the ſenſe and interpretation of ſuch a particular verſe? how we reſt ſatisfied that this or that ſyllable is correctly imprinted, or that haply not underſtanding Hebrew and Greek, one may bee confident that our tranſlation accords throughout with the originall? This forme of queſtioning might indeed

indeed carry ſome credit with it, if we either dreamed of a perfection of knowledge in this life, or conceived a paritie of gifts in all men for the diſcerning of this Word, or an equality of neceſſity in the things therein contained. But foraſmuch as we acknowledge neither perfection nor paritie of gifts to bee found here, nor laſtly an equality of neceſſity in the things; to require a deſtinct anſwer to all ſuch queſtions from all men, is moſt unjuſt, and altogether beſides the purpoſe. For as touching perfection, wee confeſſe with the Apoſtle, *that we know but in part, and propheſie but in part*, 1 *Cor.* 13. 9. And as for equality, as wee aſcribe not that degree of judgement to any

any one member which wee doe to the whole Church, some make the skill of discerning to differ in the members, and that in a threefold respect.

1. *First*, in respect of the grace of God enlightning us, which is given unto every one, not equally, *but according to the measure of the gift of Christ. Ephes.* 4. 7.

2. *Secondly*, in respect of the meanes wherewith the holy Ghost co operates, which are hearing of the Word of God preached, meditation, studie, skill of tongues, and the like, which are divers in all. For we rely not (as I said before) upon speciall and immediate revelations, as the Prophets and Apostles did, but on the grace of God concurring with

with our meditations, and the uſe of the publick meanes.

3. *Thirdly*, in reſpect of the matters contained in the Scriptures, whereof all diſplay not themſelves alike, being not all equally and alike neceſſarie to ſalvation, ſome impoſing an abſolute neceſſity of beliefe, others onely a conditionall, that is, a preparation of mind to give fuller credence, when it ſhal pleaſe God farther to enlighten one; as in the queſtion of the authority of the Scriptures, the knowing of the Inſtrument or Pen-man, whether it be Saint *Matthew* or Saint *Paul*, is not ſimply ſo requiſite, as to know the principall Author which is God, nor to determine punctually

ctually of the words ſo obliegeing, as to beleeve the ſenſe; nor againe of the ſenſe of ſome places & texts as of other: all are to ſtrive unto perfection, but as the difference is in the gifts of Art, Grace, & Nature, ſo ſhall the difference be in the meaſure of the knowledge of all or ſome.

The *third* trick and ſleight of theirs, which they put upon the people in this kind, is, that bidding them to urge us to prove the Scriptures to bee the Word of God, or that they are cleare and eaſie in points neceſſarie to ſalvation, and knowing that the chiefe proofes upon which we reſt, are embowelled in the very body of the Text it ſelfe; *firſt*, they forbid the lay

lay people to reade the Scriptures, unleſſe they obtaine ſpeciall licence from the Biſhop or Inquiſitor to doe it; as appeares by the *fourth* rule of prohibited bookes, which is at the end of the Tridentine Councell. And the granting of theſe licences, is now againe taken away by *Clement* the eighth as may be ſeene in his *Index* of prohibited books, printed at Paris by *Laurentius Sonius*, and cited alſo by *Iuſtinianus* a Prieſt of the Congregatiõ of the Oratorie, *lib. 1. de Scriptura, cap. 9. Secondly*, becauſe they know that ſome people will be itching (notwithſtanding this prohibition) to looke into the Scriptures, and to ſee whether matters be ſo as wee affirme

firme them to bee, therefore they cry downe our Bibles, and present a Bible of their owne translation, which (to argue the obscurity of the Scriptures) they patch up with such gallimaufrie and inke-horne termes, that an ordinarie man may bee confounded with the strangnesse of the words. As in the old Testament publisht by the Colledge of Doway; in stead of Fore-skin, they put *Prepuce*, *Gen.* 17. for Passe-over, *Phase*; for unleavneed bread, *Azims*, *Exod.* 12. for high places, *Excelses*, 2 *King.* 15. for the holy of holyest, *Sancta Sanctorum*, 1 *Chra.* 6. Nor are they lesse ridiculous in the new Testament, set forth by the Colledge of Rhemes, where you have these

theſe Engliſh words piping hot out of the Popes mint, *Depoſitum*, *Exinanited*, *Paraſceve*, *Didragmes*, *Neophyte*, *Gratis*, with the *ſpirituals of wickedneſſe in the Celeſtials*, and many more, labouring by what meanes they can (as our learned *Fulke* ſhewes in his Preface to that Teſtament) to ſuppreſſe the light of Truth under one pretence or another.

Their *fourth* ſtratagem is, that after their lay diſciples have given ſo loud a defiance to our Cauſe as may make ſimple ſtanders by conceive, ſo great a crie muſt needs carrie ſome wooll with it; (then if by chance any of the companie undertake to anſwer them) to fetch them off againe with advantage, by

making it knowne aforehand unto their Pupils, that howſoever they may bragge, it is forbidden yet unto a lay man under paine of excommunication, to diſpute of matters of faith, which conſtitution is in the Popes owne [u] *Decretals*, and *Emanuel Sa* hath it in his Aphoriſmes, *voce fides*. By which meanes, they both barre us, after juſt provocation, to informe and ſatisfie their adherents, and withall cheriſh preſumption in their followers, as not being ſilenced by the weakneſſe of their cauſe, but by the command of their Superiors.

u *De hæreticis, cap. Quicunq;, in 6.* Inhibemus quoq; ne cuiquam laicæ perſonæ liceat publice vel privatim de fide Catholica diſputare. Qui vero contra fecerit, excommunicationis laqueo innodetur.

Eman. Sa, Aphoriſ. voce, fides, §. 3. Prohibitum laico ſub excommunicationis ferenda pœna, deſpurare de fide, *cap. 1. lib. 6. de hæret.* quam prohibitionem ſi ſciens contra faciat, peccabit mortaliter.

Their

Their *fifth* device is, that if notwithſtanding the prohibition to diſpute, above mentioned, ſome of their lay Auditors ſhould bee ſo hardie as to venture a skirmiſh, then to divert them from reaſoning out of the Scriptures, leſt the light thereof ſhould ſome manner of way or other diſplay it ſelfe, they buſie their heads with queſtions above their capacitie, as, where was our Church before *Luther*, what the expoſition of the Doctors in all Ages, what the Doctrine of the Fathers, Councells, & Schoolemen? which is the cõmon Theame of this Age; hoping that either a few old wives fables or fragments of antiquitie, ſhall ſerve to puffe up their

men with conceit of victorie; where they find not equall opponents; or where they doe, yet they ſhall not abate thereby any whit of their courage, as being for want of Arts and Languages, unable to ſee the point of the weapon which is darted at them, I meane the truth of thoſe things which are alleaged.

Their *ſixt* device is, that if any of their laytie, notwithſtanding thoſe prohibitions and this diverſion, will preſume ſo farre upon the indulgencie of their ghoſtly Fathers, as to hazard a diſpute out of the Bible, yet to do it with advantage enough on *their* ſide, they counſell him to make no thruſts, but to lie only upon the ward, & therein

therein to enjoyne us, to ſhew the articles of Faith eſtabliſhed in our Church, in juſt ſo many words and ſyllables in the Scriptures, and (as if grace deſtroyed nature) to forbid us the benefit of Reaſon or Conſequences.

1. If we inferre any thing by way of conſequence, they tell us, that we violate that which we have promiſed to the World, which is, to prove all our Aſſertions out of the pure Word of God. Whereas, according to that grand principle of [x] Logick, *De omni & de nullo*, a truth deduced out of another truth, is acknowledged to be contayned therein; for otherwiſe it could not bee drawne from thence. So that to bee *in* the Word of God,

x *Ariſt. lib. 1. Prior. Analyt. cap. 1.*

is to bee *the* Word of God. As [y] *Gregorie de Valentia* ſaith, of the more diſtinct conceptions of any object, that they are contained implicitly in the more general, as particulars are in univerſalls. And therefore [z] *Bellarmine* ſpeaking of matters of faith, makes thoſe things as well to bee knowne by certaintie of faith, which are deduced by neceſſarie conſequences from the Scriptures, as thoſe which are immediatly contained therein.

2. If we deduce an article from premiſes, whereof any one propoſition is not in the Bible, (though otherwiſe it bee a principle of nature) as for example, *that a body cannot bee in two places at the ſame*

[y] *Valent. in Thom. tom. 3 diſp. 1. q. 1. p. 6.*
[z] *Bellar. lib. 3. de Iuſtif. cap. 8.* Non poteſt aliquid certum eſſe certitudine fidei, niſi aut immediate contineatur in verbo Dei, aut ex verbo Dei per evidentem conſequẽtiam deducatur.

ſame time, they aske how ſuch a Concluſion can bee of faith, or how wee can averre that our articles of faith are proved out of the pure Word of God, conſidering that a Concluſion takes his efficacie not from one, but from both the premiſes? Which argument concludes our Adverſaries as much (if not more) than it doth us. For the mayneſt principle of their Religion, to wit, *That thoſe which profeſſe the faith under the Biſhop of Rome, are the Church of Chriſt*, cannot bee deduced by *Bellarmines* logick, [a] but by ſearch made in the Court

[a] *Bellar. lib 3. de Eccleſ. c. 15.* Quod ut melius intelligatur, notandum eſt, omnem ſententiam de fide naſci vel ex duabus propoſitionibus de fide, & tunc totam concluſionē inevidentem eſſe, vel ex una de fide, altera evidenti, &c. Talis eſt iſta concluſio, Iſti homines qui nunc profitentur fidem ſub Rom. Pont. ſunt Eccleſia Chriſti.

Rolls of Nature, and by borrowing an Evidence from thence to ſupply the place of one of the premiſſes. But to ſpeak more punctually, we ſay, that thoſe principles of Nature which we imploy in this kind, are alſo vertually included in the Scriptures, though not expreſly. As he that ſaith, *Socrates is a man*, ſaith alſo by conſequence that *Socrates is a ſubſtance*, that hee is a living creature, and that he is reaſonable, becauſe *Man* containes all theſe things in his nature. So the Scripture ſaying that Chriſt hath a body, ſayth by conſequence, that according to his humane condition, hee is finite, and being finite, hath a limited and bounded exiſtencie, and therefore cannot

not be in many places at the ſame inſtant. For Art in this, is grounded upon Nature, and in Nature the *immediate cauſe* implyes *the effect*, the *ſpecies*, the *genus*; the *ſubject*, the *properties*, the *whole*, the *parts*, *and one contrarie remooves the other*; ſo that theſe Maximes of Philoſophie are but dilated verities, being before contractedly contained in the Letter, & adde not anything to the Scriptures fulneſſe, but onely are diſplayed by the underſtanding facultie, as the ſpecies and formes of an object are by a perſpective glaſſe multiplyed and made more viſible.

3. If we preſſe them with the force and neceſſitie of our conſequence, they bid them, demand of us, whe-

ther wee cannot erre in the deducing of a Consequence? if we say we cannot, then to tell us that wee oppugne a doctrine of our own, wch determineth that the Church may erre; and if we say wee may, then they will them to aske us, how we can build an article of faith upon a Consequence which by our own confession is fallible. To which wee say, *first*, that *a posse ad esse non valet argumentum*, from a possibilitie of erring, to an actuall erring, an argument will not follow. Againe, the necessitie of a Consequence depends not upon the person of him which deduceth it, but upon the intrinsecall union and reall affinitie between the termes of the Antece-

dent

dent and Conſequent. But *laſtly*, becauſe they preſſe us, to ſhew, how wee can aſſure our ſelves that in this or that particular Conſequence we doe not erre, conſidering that there is no ſubject wher in we doe not acknowledge, that we may erre. Let me ask them againe, how any of them can aſſure themſelves that they know the meaning of the Church in any one article of faith, conſidering that there is none of them in particular (the Pope in his chaire excepted) which may not (by their owne Tenets,) miſtake a word, or miſſe-conceive the Churches meaning. Sure if this reaſon were of force, wee ſhould for the ſame Cauſe take away all certaintie of know-

knowledge which comes by the ſenſe, which was the error of the *Academikes* and *Pirrhonians*. For what ſenſe is there which at ſometimes by reaſon of the *Medium*, *Organ*, or *Object*, is not lyable to erre and bee deceived? But as nature, which (Philoſophers ſay) is not defective in things neceſſarie, hath for the remedying of theſe inconveniencies endowed man with reaſon, common notions and principles, whereby he is able to judge of the due ſite, habitude, & diſpoſition of things, ſo the God of Nature, which is alſo the God of Grace, and knowes the neceſſitie of his children, gives unto them (beſides that portion of reaſon, common notions and prin-

principles above mentioned) the ſpirit alſo of diſcretion, for *the ſpirituall man judgeth all things*, 1 *Cor.* 2. So Saint *Iohn*, *Theſe things have I written unto you, concerning them that ſeduce you, but the annoynting which you have received of him, teacheth you all things*, 1 *Ioh.* 2. 26.

4. If the Conſequence bee ſo evident, that they cannot for ſhame deny it, then they counſell them to aske us, where the Scripture ſaith in expreſſe termes, that whatſoever followeth by evident and neceſſarie conſequence from her Pages, is an article of faith. Where they hope to choake us with an equivocall acception of the word article. For an article

ticle of faith is ſometimes taken *ſtrictly*, for one of thoſe verities which ſo neerly touch the foundation of faith, that a man cannot bee ſaved unleſſe hee expreſly know and beleeve it; ſometimes *largely*, for any Catholike truth whatſoever. If they take it in the former ſenſe, they fight with their owne ſhadowes, for which of our men ever ſaid, that whatſoever followeth from the Scriptures by evident and neceſſarie conſequence, is in ſuch manner and ſenſe an article of faith. But if they take it in the later ſenſe, we need not runne farre for Texts to prove that ſuch conſequences are articles of faith, and require (according to the nature of the ſubject and

and evidence of the deduction) a beliefe, either explicit, or implicit of them, because that concluſions, as I ſhewed before, lie hid in their principles, as a kernell in the ſhell, and that conſequences are materially in their premiſes, and being in them, are to bee eſteemed part of them, and therefore hee which is bound to an abſolute beliefe of the one, is bound alſo, at leaſt conditionally, that is, upon the appearance of the evidence of the conſequence, to beleeve the other.

5. If we diſpute ſyllogiſtically, they bid them tell us, that not the Scriptures, but *Ariſtotle* preſcribes rules for ſyllogiſmes, and that *Ariſtotles* rules cannot bind the faith

faith. As though syllogistick formes were principall causes of the truth of things, and not only instruments, wherby the Truth which was before, and might otherwise by naturall Logick and the strength of the common apprehension bee percived, is made somewhat the more easie and apparent. For many Conclusions follow necessarily in regard of the *matter*, which are vicious in regard of the *forme*. *Galen* invented a fourth figure which others reject. And therefore we build no more upon *Aristotle* in matters of faith, than an house is built upon the Carpenters Hammer, Square or Rule, which are neither whole nor part of the bnilding, though other-

otherwiſe they conduce thereunto as inſtruments.

6. If wee ſtop their mouthes, either with manifeſt Texts of Scripture or pregnant conſequences, then they bid them demand of us, *Who ſhall be judge?* Which is a peece of Sophiſtrie beyond the Devils, who being taken tardie by our Saviour in miſ-quoting places of Scripture, forgot to aske the queſtion: *Who ſhall bee judge?* This cavill is ſquint-eyed, and lookes three waies at once. If wee ſay the *Holy Ghoſt*, then they upbraid us with flying to private ſpirits, and making our ſelves Iudges in our owne cauſe. If wee ſay the *Scriptures*, they reply, that the Scriptures are not ſufficient to execute the

Matt. 4. 16.

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place,

place, being mute and wanting a voyce to declare, which (amongſt many ſenſes) is their owne; and if we ſay the *Church*, then they conceive the victorie to runne on their ſide, and thinke we have granted them their Concluſion. But what if we make neither the one nor the other ſitting alone, to be this Iudge, but acknowledge a Concurrency (though not equall) in all of them, and that Concurrency (though not to the enacting of the ſentence) as it is conſidered *in ſe*, in it ſelfe, yet to the publication of it, *quoad nos*, as it hath reference to us? What then ſhall become of theſe ſequells? And ſo it is indeed. For howſoever we make one ſupreme Iudge in this

this high Court of Verity, yet we doe not imagine him to ſpeake but by writing, nor that writing to bee ordinarily read & declared without an Herald. *The principall Iudge*, wee ſay, is God himſelfe, from whom proceeds the knowledge of all ſupernatural truths whatſoever. The inſtruments, wherby he communicates them unto us, are threefold; *firſt*, his Spirit, whereby hee ſpeakes inwardly unto us, both enlightning us to behold, and perſwading us to beleeve the ſenſe and meaning of his myſteries. Yet is not this a private ſpirit, becauſe it reveales not ought unto us beſides the publick writing, nor ordinarily without the miniſterie of the Church.

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Church. For to ſpeake more clearely, a ſpirit may be termed private, either

1. *Ratione Principii*, in regard of the author and efficient from whence it comes.

2. *Ratione Subjecti*, in regard of the ſubject or perſon in which it dwells.

3. *Ratione Medii*, in regard of the meanes which it uſeth.

Now the ſpirit whereby wee judge of divine truths, howſoever it may be termed private, in regard of the *Subject or Perſon* wherein it inhabites, hee being haply (as moſt men are) of a private condition; yet wee allow it not to bee private, either in regard of the *meanes* which it uſeth, which are the reading

ding of the Scriptures, publick ministery of the Church, Councells, Fathers, &c. or in respect of the *Author and efficient* thereof, which is the Holy Ghost, the common father of light & grace, at which kind of spirit Saint *Peter* specially aymes, when hee saith, *no Scripture is of private interpretation*, 2 *Pet.* 1.

The second instrument whereby God declares his sentence, is the Scripture: which is the onely outward infallible rule wherby Controversies may bee resolved and decided, and is not to be accounted imperfect or unsufficient, for this purpose, because all men are not able to pry forthwith into the meaning therof throughout;

2.

or

or for that it wants vocall organs to expreſſe, which (amidſt varietie of ſenſes attributed unto it) is his owne. For it promiſeth not to doe this, but to thoſe who are enlightened with the ſpirit, and which make right uſe of the publick meanes, as the miniſterie of the Church, reading of Authors, comparing of places, and the like; Logicians telling us, that an inſtrument is then ſaid to bee ſufficient, not when it ſerves for all uſes and in all manners whatſoever, but when it ſerves to ſuch an end, and in ſuch ſort applyed, as the principall efficient hath ordained it; as a writing is then ſufficiently legeable, if thoſe which have eyes and a will thereunto, can reade it, though

though to the blind and negligent it ſeeme otherwiſe.

The third inſtrument whereby God publiſheth his decrees, is the Church, and in it the Biſhops and Paſtors thereof, whether aſſembled in Councels, or otherwiſe conſidered in their ordinarie miniſterie. This holds the place of an Herald, and howſoever it ſtands not in equipage with the two former, yet God hath commanded us to heare it, and promiſed that it ſhall never erre in fundamentall points either totally or finally;

So that in ſumme the *totall and plenary indicature* of matters of Faith, belongs to the Holy Ghoſt, whereby the Iudge of theſe things properly taken, is he alone; the

the gift of his spirit, the Scriptures and the Church, are but *partiall instruments* of promulgation, serving only as severall trunks and pipes, whereby his decree arrives at the eares of our understanding; yet if any shall compare the outward instruments together, *the Church* and the *Scriptures*, and demand, by which of the two it is that the Holy Ghost speakes properly; as hee is judge of Controversies, and on which wee are finally to rest for his infallible sentence; I answer, not the Church, but the Scriptures. First in respect of their dignity, because the Scriptures are the immediate work of God, dictated by his Spirit; whereas the expositiõs of the Church

Church proceed not immediately from God, but mediating the voyce of the Scriptures. Secondly in respect of their *certainty*, for the Church is subject to error, the Scriptures are not. Againe the truth in regard of the Scriptures is *fixt*, and therefore easie to bee there found, shee being alwaies lodged in the same bookes, but in regard of the Church, it is *Ambulatorie*, and therefore needs more search to discover it there, as not being entayled either to chaire, place, or person. Thirdly, in respect of the *order and manner of knowing them*, for howsoever by a *confused knowledge*, the Church may be *notior Scripturis*, knowne better than the Scriptures,

and before them, yet *according to a distinct knowledge*, are the Scriptures *notiores Ecclesia*, knowne better and sooner than the Church; for the true Scriptures, are knowne by their owne light, but the true Church, is not knowne but by the light of the Scriptures.

The conceit, that the Church must bee accompanied with infallibilitie, if to no other end, yet to make a final end of Controversies upon earth, is ridiculous; for if they suppose a finall end of Controversies *amongst all men*, whatsoever, *first*, they suppose that which shall never be whilest the Church is militant upon earth, for the Apostle tells us, that *there must be heresies*. 1 *Cor.* 11. Secondly,

condly, they preſent a meanes uncompetent to cõpaſſe that which they deſigne, by naming the Church of Rome, to that office; both in that ſhee is a partie, and hath not as yet cleared her title to that dignity, and in that infallibilitie in the Iudge is not ſufficient to compoſe differences in ſupernaturall matters, without grace in the hearer, which is no coyne, that comes out of the Popes treaſurie, nor hearbe that growes in his Garden, but raines from heaven, where and what meaſure God pleaſeth. On the other ſide, if more particularly, they require an end of Controverſies amongſt *thoſe whom God hath elected, and that ſo farre as is neceſſary for the ſalvation of*

their ſoules, it is needleſſe to attribute infallibilitie to the Church, for the ſerving of this Cure; becauſe *to them*, God ſupplyes the infallible aſſurance of his truth by meanes more excellent and agreeable to the nature of his ſpirituall Kingdome, to wit, by his *Wiſedome*, in furniſhing them with a rule, both able to bee knowne by its notes and characters, and alſo ſufficient to decide all neceſſarie queſtions that may at any time be incident; *by his Grace* enabling them to ſee the truth, and demonſtrating the certaintie therof to their conſciences, and *by his Providence* raiſing up faithfull Paſtors in one place or other, to prepare, open and diſplay thoſe verities and de-

deciſions to the flock.

Many like cratchets to theſe, and anſwered by the ſame grounds, doe iſſue daily out of the Ieſuits warehouſe, as for example, if wee produce one place of Scripture to prove the meaning of another, they bid them call upon us to alleage a third place, which ſhall ſay that *this* place ought to bee expounded by that, as if wee needed a Text to proove God no lyar, or that he doth not contradict himſelfe. If in diſputing upon any ſubject, wee goe about to deſtroy their Aſſertion, they will them to preſſe us to ſhew not onely our affirmatives, as before, but alſo our negatives juſt in ſo many vowells and conſonants in

the Bible, as wee expreſſe them; whereas not onely conſequences drawne from thence are ſufficient for that purpoſe, but alſo this one thing, not to bee contayned in the Scriptures either directly or by conſequence, is in effect all one, as to bee no article of faith. In a word, if to theſe and the like mountebank affronts, we anſwer them not according to their minde, they furniſh their Schollers with premeditated ſpeeches and ſcoffes, to ſay, that they brought us to that plunge as to uſe theſe words, *that is to ſay*, and *it is ſo by conſequence*, and to ſay that a Coach is alſo a conſequence, becauſe it followeth the Horſes.

Vid. M. du Moulin. Ieſuits evaſions.

This method of diſputing was

was invented firſt by *Goutier* a French Ieſuite; poliſht by *Veronus*, ſometimes one of the ſame Order; practiſed by *Arnoldus* the Confeſſor in moſt of his late bickerings; approved by the Prelates of *France* aſſembled at *Burdeaux*, *An.* 1621. as alſo at *Rome*, and by ſundry Vniverſities; commended by the Pope: and the Societie newly erected at *Rome* by the Bull of *Gregorie* the fifteenth, for the Converſion of Hereticks, intituled, *The holy congregation of the propagation of the faith*; and ſo farre admired, that this *Veronus*, hath

Methodo Veronica, cap. 7.

See the booke intituled, *L'eſtabliſſement de la Congregation de la Propagation de la Foy, & de Miſſionnaires generaux de Prelats de France, pour conferer avec les Miniſtres, & Preſcher aux portes de leur Temples, &c. approvee par N. S. P. le Papa & le Prelats de France. Par M. Francois Veron Predicateur de ſa M. pour les Controverſes. A Lion chez Claude Armand. 1624.*

in imitation of that Roman ſociety procured Letters Patents for the eſtabliſhing of a French Congregation of *Miſsionaries*, as hee tetmes them, cull'd out of all Orders and Vniverſities, who diſperſing themſelves throughout the Kingdome, ſhall after the Sermon ended, by this method alone ſo blank the Miniſters of the Reformed ſide, that within foure or five yeares he doubts not but to convert all within that Kingdome to the Roman faith. To bee ſhort, this method hath travailed moſt parts of Chriſtendome, being tranſlated into ſeveral languages, and (as out-landiſh toyes cannot long want a Marchant to tranſport them hither) ſo this hath beene lately taught to

to ſpeake *Engliſh*, and applyed to the articles of our Church, as before it was to the Articles of the *French* reformed; wherein ſuch confidence is put, that *Veronus* under-takes to make a Cobler able thereby to put the learnedſt Miniſter of France to a *nonplus*, though he deale ſo favourably with him as to allow him the Geneva Bible or what tranſlation elſe, he beſt likes, to boot. It ſeemes, a Coblers diſputations are thought good enough to beget a Colliars faith, which to effect in the common people, is the Ieſuites greateſt ambition.

It needs not be doubted, but that this method may as eaſily, if not with more advantage to us, bee retorted

upon our adverſaries; and that it is no difficult taske to beat them with their owne weapons. But it ſhall not be amiſſe to obſerve, from theſe new invented ſhifts of the Ieſuites, into what a ſtraight they are brought, that they dare not enter the liſts, but upon moſt unjuſt and unreaſonable conditions. They bid us to demonſtrate that by ſenſible evidence and reaſon, which themſelves confeſſe cannot be rightly apprehended without faith, which is as much as if one ſhould bid his fellow to ſee with his Noſe, or ſmell with his Eyes. They require the meaneſt of our ſide, to prove that which is not abſolutely requiſite for every man to know. They challenge us to ſhew, and threaten

threaten their pupils with thunder-bolts if they ſee. In a word, they are contented to venture a diſputation, provided we forbeare therein the uſe of Conſequences or Reaſon, as if Poperie could no longer ſubſiſt, unleſſe the reaſonable ſoule ſhould reſigne her office, and men could be perſwaded to turne either beaſts, madmen, or fooles.

And hitherto have I treated of the act of faith implyed in this article, which at the firſt appearing no bigger than a mans hand, grew at length, like *Elias* cloud, ſo great that it well-nigh overſhadowed my whole text, and I was drench'd therein, ere I could arrive at *Ieſrael*. But now I hope, the threatning

1 *King.* 18. 44.

ning ſtorme is over-paſt, and the obje&t of this faith, *the holy Catholick Church*, like the Citie of God, diſcovers it ſelfe to your view, upon whoſe deſcription I purpoſe (God willing) to adventure, in that which followeth.

Credo

Credo Eccleſiam Sanctam Catholicam.

I beleeve the holy Catholick Church.

The ſecond part.

SECT. I.

The firſt way whereby one may know the Church to bee Catholick, or Vniverſall.

HAving in the former part treated of that *act of Faith*, which is implyed and intimated in this preſent Article,

Article, the courſe and order of the words, leade mee unto the *obiect* of that act, the *Church*; whoſe definitions being many, and thoſe not a little controverſed, I ſhall content my ſelfe with that deſcription of it which is inſinuated in the Creed, that *it is a ſocietie of men profeſſing the Faith, called out of the world* (for ſo doth the word *Eccleſia* imply) and *qualified with two attributes or properties, Holineſſe and Vniverſalitie.*

Concerning the firſt of theſe, which is *Holineſſe*, I purpoſe not to inſiſt long upon it at this preſent; ſufficient it is, that it is called Holy in three reſpects.

1. Firſt, in reſpect of the Righteouſneſſe and Holines of

of Christ *imputed*, which may bee termed *ſanctitas imputata*, an imputed ſanctitie.

2. Secondly, in reſpect of thoſe degrees of ſanctification, wherewith it is endowed in this life, which may bee termed *ſanctitas inchoata*, an holineſſe begun here, and conſummated in the world to come.

3. Thirdly, in reſpect of the rule and law by which it is directed to ſerve God with holineſſe and righteouſneſſe, all the dayes of our life, which therefore may bee termed *ſanctitas imperata*, an holineſſe commanded and injoyned.

The *ſecond* propertie of the Church, is *Catholick*, concerning which, two things

things may be deduced out of the Creed; *modus eſſendi*, the manner of its ſo being, and *modus cognoſcendi*, the manner of knowing it to bee ſo.

Modus eſſendi, the manner of the Church Catholick's being, cannot better bee expreſt than by the word Catholick it ſelfe. For Catholick implyes that the Chriſtian Church is no peculiar, coopt and ſhut up within the Land of *Canaan*, or the Territories of *Iacob*; no tenure intayled to the Heires of *Abraham* according to the fleſh; or Leaſe expiring with the death and funerall of our Saviour, ſuch as was the Church and Synagogue of the Iewes, but generall and univerſall, and that in three reſpects. 1 Firſt,

1. First, in respect of *place*, because it is diffused and dispersed through all Lands and Conntries, as is written, *Rev.* 5. *Thou hast redeemed us with thy bloud out of every kindred, and tongue, & people, and nation.* Not that the Church is to be in all Provinces of the world, *simul & semel*, at one and the same time, but as *Bellarmine* in his fourth book *de Ecclesia* and seventh chapter, gathers out of *Driedo*, it sufficeth that it hath beene or hereafter be in all Lands and Nations, at least *successivè*, successively one after another. 1

2. Secondly, in respect of the *persons*, because it excludes no sort or condition of men. *There is neither Iew nor Greeke, there is neither Bond* 2

Bond nor Free, there is neither Male nor Female, for yee are all one in Chriſt Ieſus, ſaith the Apoſtle, *Gal.* 3.

3. Thirdly, in reſpect of *time*, becauſe it ſhall never ceaſe nor faile, but continue in one place or other, untill the laſt day, according to that promiſe of our Saviour, *that hee would bee with us alwaies, even unto the end of the world, Matth.* 28.

Thus you ſee *modum eſſendi*, the manner of the Church Catholick's being, but *modus cognoſcendi*, the manner of knowing it, is more queſtionable; for on it depends that great queſtion of our dayes, wherein the *Ieſuites* ſo triumph, concerning the perpetuitie and viſibility of our Church in all Ages.

For

For our better progreſſe wherein, we are to note, that a thing may be knowne two manner of waies.

1. The one *apriori*, thas is, by arguments drawne from cauſes, or principles, which force an aſſent to a thing, though as yet one ſees not the truth of the ſame by experience. Thus from that principle in Philoſophie, that heavie things tend downewards to the center, I know that a plummet of lead, would fall to the center of the earth, if no thick or groſſe body interpoſed it ſelfe, although I never ſaw any concluſion or practiſe of the ſame. Thus frō that principle in Divinity, that there is a reſurrection of the body, I beleeve that who ever lie

lie buried in their ſepulchres, ſhall riſe againe, although mine eyes were never witneſſes of any ſuch reſurrection.

2. The other *a poſteriori*, that is, by argumenrs drawne from the effects to the cauſe, or by grounding ones knowledge and certaintie upon the ſenſe of an experiment, as when one beleeves that the fire is hot, becauſe he feeles it burne; or that the Sea is ſalt becauſe he taſtes it briniſh.

Both theſe have their uſes being rightly and with due circumſpection applyed, but they are not alwaies and in all ſubjects alike demonſtrative, and therefore the queſtion will be, *which of them the Creed requires for the procuring of a firme beliefe and aſſent to this article of the Catholick Church.* I

I muſt confeſſe, that arguments *a poſteriori*, that is, from teſtimonies of men, pointing out by name the Profeſſors and upholders of any Religion in all Ages, is a great motive and inducement to perſwade, that ſuch a Religion is Catholick, that is, univerſall in reſpect of place, perſons, and time; and that the Church profeſſing ſuch a Religion is of the like amplitude and antiquity. But yet this is not that *modus cognoſcendi*, that manner of knowing the true Church, to be Catholick, which is proper to the Creed, or by which Faith cleaves unto it, and beleeves it, as an article of ſalvation: that manner of knowing it to be ſo, is only *a priori*, by divine principles, that

that is, by Gods promiſes made unto it in the Scriptures, where we reade, *that of Chriſts Kingdome there ſhal be no end*, Pſalme 2. *that the gates of hell ſhall not prevaile againſt it*, Math. 16. and *that our Saviour will continue with us unto the end*, *Matth.* 28. theſe are the pedigrees of Chriſts Church, by theſe it proves it ſelfe to bee of an ancient ſtemme, that it had noble Progenitors: hee which playes the Herald and points out the ſeverall deſcents of her ſonnes, with their lots and portions in all Ages, hee may ſomewhat illuſtrate the Church Catholick, he cannot ſtrengthen or confirme it; hee may bee a *Thomas Didimus*, which will not beleeve unleſſe he ſees, he

hee cannot bee any of thoſe *bleſſed of our Saviour, which ſee not, and yet beleeve*, Ioh. 20.

Now that the Catholiciſme of the Church, that is, the univerſalitie, duration and perpetuitie thereof (ſo farre as it enters the Creed) is to be knowne only *a priori*, by the promiſes made in the Scriptures unto it, and not *a poſteriori*, that is, by inſtances ſhewing the viſible Profeſſors of the ſame in all Ages, I ſhall not need to travell further than the Creed it ſelfe to make it good.

My firſt reaſon ſhall bee drawne from *the condition of the Church Catholick as it is an article of our Creed*, and as we ſay, *I beleeve the Catholick Church*. From which I thus argue: Whatſoever we

are

are to beleeve as an artitle of the Creed, the ſame muſt be endowed with theſe foure conditions, The *firſt, that the proofe of it be perfect*, for otherwiſe, if it proove but in part, it cannot ſuffice for an article of faith. The *ſecond, that the ground upon which it depends be ſome divine and infallible principle*, for otherwiſe it may create an opinion in one, but it cannot beget a faith. *Thirdly, that all thoſe who are bound to beleeve it be capable of the manner of proving it*, as [a] *Valentia* requires in theſe caſes. And *laſtly, that it be not the object of ſenſe.* For *Faith* (ſaith the Apoſtle to the Hebrewes, chap. 11.) *is the evidence of things not ſeene*, and *Thom. Aquin.* 2ª. 2æ. *q.* 1. ſaith playnly,

[a] Gregor. de Valent. in Thom. 3. diſp. 1. q. 1. punct. 7. §. 18.

ly, *ut fidei objectum sit aliquod visum fieri non potest*, it cannot bee that the object of faith should bee any thing seene. But the proofe of the universalitie of the Church which is *a posteriori*, by the severall visible Professors of the same, *first*, is no perfect proofe, for it depends upon the testimonie of Doctors whereof in some ages, few have written, & those which have written, have not written of all points, so that their consent in divers Articles is rather charitably presumed, than certainely knowne. *Secondly*, it is no proofe depending upon divine and infallible principles, but upon the testimony and credit of men, who may erre and bee deceived. *Thirdly*, it is not a proofe

of which all men are capable, for it conſiſts partly of the voluminous writings of Hiſtorians, partly of the immenſe dictates of the Fathers, partly of the perplexe and inextricable ſubtilties of the Schoole-men, to which, few have time and meanes, all not capacitie to attaine.

Laſtly, by demonſtrating the univerſality and perpetuitie of the Church from the viſibilitie of it, it makes the Church as Catholick to bee the object of the ſenſe, and ſo by conſequence makes it to be no Article of Faith.

My ſecond reaſon ſhall be drawne from *the nature of the Church Catholick in it ſelfe, and the incapability of it, to be ſubject to arguments à poſteriori*, that is, of ſenſe and viſibility;

sibility; it being not properly, or if properly yet not alwaies sufficiently visible for this purpose. For the better understanding whereof, wee must premise some distinctions touching the Church Catholick.

The Catholick Church may be considered either in respect of its { 1. *Matter* of which it is composed wch are men. 2. *Forme.*

In respect of its *Matter*, so it may be take̅ either according to its *full Latitude* & extent, excluding no time, no places, nor any condition of men; or in a *limited sense* in respect of its parts, and those considered not together, but severally, with relation to their proper times and places.

In respect of its *forme*, so

likewiſe it hath ſundry conſiderations: for the forme of it, is

Either
- 1. *Internall*, which is the myſticall union, wch the members thereof have with Chriſt, and through Chriſt, one with another; which union is wrought by faith.
- 2. *Externall*, which is the uniformity, the parts have one to another in the profeſſion of the truth, and the right adminiſtration of the Sacraments; which truth and right adminiſtratiō, we ſay muſt be, if not in all points whatſoever, yet at leaſt in all points fundamentall and neceſſarie to ſalvation.

Now to bring this home

to my argument; the Church Catholick, of theſe foure waies that it may be conſidered, is not viſible at all three waies, and the fourth, it is not alwaies ſo clearely viſible, as that the viſibilitie ſhould ſerve for a note wherby to come to the knowledge of the univerſalitie and perpetuity of the Church. It is not viſible at all. Firſt in reſpect of its *matter* taken in the full Latitude thereof, excluding no times, no places nor any condition of men. In which ſenſe by the Tridentine catechiſmes owne confeſſion it is taken in the Creed: for nothing is viſible which is not preſent: I may remember times paſt, or read of men abſent, or conjecture things to come, but I can ſee

only thoſe things which are preſent Secondly it is not viſible at all, in reſpect of its *inward forme*, which is the myſticall union of the members with Chriſt, and one another, wrought by faith, for this is rooted in the heart, and the heart of man God onely ſeeth. Thirdly, not in reſpect of its *outward forme*, which (as it enters the Creed) is not onely an outward profeſſiō of a Doctrine or Diſcipline, but a profeſſiō of the ſame under the notion of truth; and that the Church in this ſenſe is inviſible, [b] *Gregorie de Valentia* confeſſeth in his 3. *Tom.* upon *Thomas*, *and* 1. *diſput.* and *Bellarmine* in his 3. booke *de Eccleſ.* and 15. chap. where he ſaith, *In Eccleſia aliquid vider;*

b *Valent. in Thom. diſp. 1. q. 1. p. 7. §. 16.*

videri & aliquid credi; videmus eum cætum hominum qui eſt Eccleſia, ſed quod ille cætus ſit ipſa vera Chriſti Eccleſia non videmus ſed credimus, That is, in the Church ſomething is beleeved, and ſomething ſeene; wee ſee that companie of men which is the Church; but that this company is the true Church, wee doe not ſee it, but beleeve it.

Againe, the Church conſidered in her moſt favourable ſenſe for the Papiſts, that is, according to *her matter*, which are men, and that againe, in a *limited acception*, not as ſhe is taken in her latitude and extent, for the whole, but in reſpect of her parts only, with reference to their proper times & places,

yet in this ſenſe, I ſay, is not ſo cleerely viſible at all times, as to have her viſibilitie to ſerve for a note whereby to know it to bee Catholick and univerſall. For, *Nota ſufficiens ac propria ad dignoſcendam Eccleſiam, omnino neceſſe eſt, ut ſit omni hominum generi atq; conditioni accommodatum*, it is *Gregorie de Valentia's* own rule in the place above cited, *q.* 1. *punct.* 7. §. 15. that is, that for a ſufficient and proper note to know the Church, it is neceſſarie, that the note bee fit for all ſorts and conditions of men, and that all men bee qualified and capable to diſcerne the Church by it; But the Church even in this ſenſe, by his owne confeſſion in the 16. §. is ſometimes ſo reſt

toſt with the flouds of error, ſchiſmes, and perſecutions, that to the unskilfull, and ſuch as cannot prudently weigh the reaſons of times and circumſtances, it is hard to bee knowne; ſo that by conſequence the Viſibilitie of it is not alwaies ſo apparant unto all ſorts of men, as to ſerve for a note or proofe of the Church as Catholick. To make our argument yet more pregnant, let us but aske where the Church was in the time that the *Arrian hereſie* overſpread, and hee will tell you out of [c] *Hierom*, that the ſhip of it was almoſt ſunck, and out of [d] *Hilarie*, that it was then *non in teſtis, exteriori pompa querenda; ſed potius in carceribus & ſpeluncis*, not to bee ſought

c *Hierom. cont. Luciferian.*
d *Hilar. cont. Auxent. ſub. finem.*

for in buildings or outward pompe, but in Priſons and Caves. Aske *Turrecremata* & others, where the Church was in the paſſion of our Saviour, and they will tell you, that it remained only in the Virgin *Marie*, which they ſay, is ſignified in the Church of Rome by the putting out of all the Tapers ſave one onely in the celebration of the paſſion. Nay [c] *Bellarmine* though hee oppugnes this opinion of *Turrecremata's* the moſt hee can, yet hee is contented to concurre with [f] *Abulenſis* in this, that howſoever the Apoſtles might beleeve, yet he thinkes that the Virgin *Mary* only had *fidem explicitam*, an explicite beliefe of Chriſts reſurrection, without which the Apoſtle

c Bell. lib. 3. de Eccle. c.17.

f Abulenſ. q.14. prolog. in Mat.

poſtle ſaith, *that our faith is vaine, we are yet in our ſinnes*, 1 *Cor.* 15. Now grant that the Apoſtles beleeved as well as *Marie*, yet if their belief was but implicit, their profeſſion could not be viſible, *idem eſt non eſſe & non apparere*, it is all one not to bee and not to appeare in this caſe. Nay, aske *Bellarmine*, but how the Church ſhall bee in the dayes of Antichriſt, and he will anſwer in his third book *de Rom. Pont.* and ſeventh chap. [g] that it is certaine the perſecution then ſhall bee ſo great, that all publick ceremonies of Religion and Sacrifices ſhall ceaſe.

How unjuſtly then do the Papiſts deale with us in this queſtion, touching *modum cognoſcendi*; the manner of knowing

g *Bellar. lib. de Rom. Pont. cap.* 7. certum eſt Antichriſti perſecutionem fore graviſſimam, ita ut ceſſent omnes publicæ religionis cæremoniæ & ſacrificia

knowing the Church to bee Catholick, that is, univerſall and perpetuall, bee tying us to prove it *a poſteriori*, inſtancing who were the Profeſſors, who the Paſtors, what their Names, where they abode in all Ages, as if ignorance of a thing were a Cauſe ſufficient to make it not to be, or Gods promiſe were not a gage ſtrong enough for ſuch an incredulous generation as theirs is, unleſſe there were Regiſters to ſhew how and in what manner hee kept his word. Certainly, if God in his wiſedome had thought theſe kind of prooſes neceſſarie for his Church, hee would have erected an Office and Officers for the purpoſe; now he hath given us indeed his

his Royall promiſe, that it ſhall bee ſo, but no promiſe hath he given that there ſhal bee Scribes in all Ages to commit to writing the names and perſons of thoſe by whom it came to be ſo.

If therfore a Papiſt ſhould in this manner queſtion mee, Where was your Church before *Luther*, or what Profeſſors of your doctrine were there, or what aſſemblies of men profeſſing the ſame faith that you do, ever ſince the time of our Saviour untill this preſent? I would thus anſwer him out of the Creed *That* the Church of which I am a member was before *Luther*, that there were aſſemblies of men profeſſing the ſame faith that I doe, and that ever ſince the time of our Saviour

viour unto this preſent, I do beleeve with the ſame faith, and upon the ſame grounds that I beleeve the Catholick Church (becauſe I beleeve our Church of *England* to bee a member of the Catholick) and *this*, I beleeve *a priori*, that is, for the promiſe ſake made in the Scriptures that it ſhall be ſo. But *where* our Church was before *Luther*, or who were the Profeſſors of it ever ſince the time of our bleſſed Saviour untill this preſent, is no part of my Creed. There is not a ſyllable in it which invites me to proceed that way. Doe, I ſay, *I beleeve* the univerſalitie of Chriſts Church, and muſt my foundation bee ſuch onely as can breed in me but *an opinion*, or

or naked hope? doe I begin in *Faith*, and with the *Galathians* muſt I end in the *fleſh*, that is, with ſenſe? Doe I build with one hand a Church Catholick, which cannot bee ſeene, and with the other muſt I draw it in a Map, or point it out to the eye? Nay, ſet the Church as Catholick aſide, and conſider it but in her parts (which conſideration of it belongs not to the Creed) yet in this ſenſe alſo is the Church at ſometimes ſo obſcured, that by our Adverſaries own confeſſion, none but the prudent and wiſe are able to diſcerne it. The Church, is (I confeſſe) compared in the *Revelation* to a woman clothed with the Sunne, in *Iſaih* to a Citie built upon an Hill; and by

Revel.12.

Iſa.2.2.

by the *Fathers* to the Moone; the *Sunne*, the *Moone*, and a *Hill*, are things most easie to bee discerned; yet we know, the Sunne may bee obscured with a Cloud, an Hill may bee hid with a mist, and the Moone (as Saint *Austen* in his 119. Epistle alluding to the Church, observeth) hath her wanes and eclipses in the time of her peregrination.

SECT.

SECT. II.

The ſecond way whereby one may know the Church to bee Catholick or Vniverſall.

IF any ſhould miſtake me, and think that preſſing ſo earneſtly the preheminencie of knowing the Church to bee Catholick and Vniverſall *a priori*, that is, from the promiſes made unto it in the Scriptures, wee doe ſuſpect our prooſes *a poſteriori*, from the Profeſſors of our Religion in all Ages, to bee either none or weake, let them know that we want not thoſe who have ſcored out variety of ſufficient

ſufficient paths to proceed this way alſo, which howſoever they be not like the teſtimonie of our Saviour to beget a faith; yet are they like the teſtimonie of the *Samaritan* woman to induce a credulitie.

For not to tyre you with large diſcourſes, which were to exceed my limits (onely for ſatisfaction herein to the reaſonable and impartiall hearer) let us take along with us theſe few conſiderations.

1. The *firſt*, that *wee are to diſtinguiſh betweene our affirmatives, that is, ſuch things as are purely affirmed by us, and our negatives, ſuch as in whole or in part wee denie*, between which there is a great difference to bee made in all Sciences. For, affirmative pro-

propoſitions onely are the proper parts and ingredients of a diſcipline, Negatives are admitted (ſay Logicians) not ſo much by way of Precept as of Cautell and of Commentaries to vindicate the other from miſconſtruction.

2. The *ſecond*, that *ſuch affirmatives of ours as are eſtabliſhed by our Church of England, at leaſt ſuch as concerne the foundation of faith, have beene in all ages profeſſed by the Church of Rome it ſelfe*; For explication whereof, wee are to obſerve, that the Popes Arithmetick which hee uſeth in calculating the articles of faith, is not ſubſtraction but addition: what wee purely affirme, the Popiſh writers for the moſt part

part doe affirme the ſame; the difference is, that they affirme ſomewhat more than wee doe. They deny not ſo much that our affirmations are truth, as that they ſay we affirme not all the truth, whereupon they uſually ſtile us in their writings *Negativiſts*. For examples ſake: We agree on both ſides, the Scriptures to be the Rule of Faith, the bookes of the old Teſtament written in Hebrew to bee Canonicall, that wee are juſtified by Faith, that God hath made two receptacles for mens ſoules after death, Heven and Hell, that God may bee worſhipped in ſpirit without an Image, that wee are to pray unto God by Chriſt, that there bee two Sacraments, that

that Chriſt is really received in the Lords Supper, that Chriſt made one oblation of himſelfe upon the Croſſe for the redemption, propitiatiō, and ſatisfaction for the ſins of the whole world. In a word, where they take the Negative part, as in with-holding the Cup from the Laytie, forbidding the adminiſtrati on of the Sacraments in the vulgar tongue, and reſtrayning the marriage of Prieſts, yet even in theſe they condeſcend unto us for the lawfulneſſe of the things in themſelves, and in reſpect of the Law of God, and oppoſe them only in regard of their neceſſitie and conveniencie, and for that the Church of Rome hath otherwiſe ordayned.

But

But ſee, our affirmations content them not. To the Scriptures they adde and equalize unwritten Traditions; To the Hebrew Canon, the Apocrypha; To Faith in the act of Iuſtification, Workes; To Heaven and Hell, Purgatorie, *Limbus Patrum*, and *Limbus Puerorum*; To the worſhip of God in ſpirit, Images; To prayer to God by Chriſt, invocation and interceſſion of Saints; To Baptiſme and the Lords Supper, five other Sacraments; To the realitie of Chriſt in the Sacrament, his corporall preſence; To the Sacrifice of Chriſt upon the Croſſe, the ſacrifice in the Maſſe; with other like; and theſe we denie.

3. The *third*, that *our affirma-*

firmations (by the judgement of the Church of Rome) have beene in all ages deemed ſufficient to ſalvation, ſo that our Negatives take not away any doctrine, the explicit beliefe whereof is abſolutely neceſſary.

For firſt, *in regard of knowledge*, the Schoolemen hold that much leſſe is needfull to bee explicitly beleeved than what is contayned in our affirmations. For whereas wee entertaine and embrace amongſt our affirmative articles, not onely the doctrine of the three *Creedes*, but alſo ſundry other aſſertions as may appeare by the booke of Articles and Homilies eſtabliſhed in our Church. [h] *Albertus magnus* on the contrary with *Bonaventure*,

h *Albert. Mag. In 3. diſt. 25. art. 6. Bonavent. ead. diſt. art. 1. q. 3. Richa. ib. art. 4 q. 1. Durand. ead. diſt. q. 1. num. 6.*

venture, *Richardus* and *Durandus*, thinke that ſo much onely of the Creed is neceſſarie as the Church ſolemnizeth in her holidayes; [i] *Thomas Aquinas*, *Scotus*, *Gabriel*, *Biel*, and Pope *Adrian*, the ſixth, which go farther, thinke it needfull to beleeve but the whole Creed, and [k] *Alexander ab Hales* which goes fartheſt, thinkes that one need but adde to the Apoſtolicall Creed the *Nican* and *Athanaſian*, to make a compleat beleever, *quanquam hoc nimis durum videtur*, though this ſeemes too hard an impoſition, ſaith [l] *Gregorie de Valentia* in his third *Tom.*

i *Aquin. ſum. 2. 2. q. 2 art. 7. Scotus in 3. ſent. diſt. 25. q. 2. Gabri. ib q. unica. art. 2. Adrian quodlibet. 3.*

k *Alex. ab Hal. part. 3. q. 82. mem. 2. art. 1.*

l *Valent. in Thom. tom. 3. diſp. 1. q. 2 punct 4.* Quanquã hoc nimis durum videtur —— & poſtea Satis fuerit illorum ſubſtantiã ſimpliciter credere, ſicut continetur in ſymbolo Apoſtolorum: ita videlicet ut ſenſus verborum proprius utcunque intelligatur, etiam non admodum propria notitia.

upon

upon *Thom.* 1. *disp. although one wade no farther therein than the proper ſenſe, and have no great diſtinct knowledge of the matters.* Nay, [m] *Bellarmine* is ſo confident in this point, that he ſticks not to ſay, *that the Apoſtles themſelves never uſed to preach openly to the people (much leſſe propounded as cõmon Articles of faith) other things than the Articles of the Apoſtles Creed, the ten Commandements, and ſome few of the Sacraments, becauſe* (ſaith hee) *theſe are ſimply neceſſary and profitable for all men, the reſt beſides, ſuch as that a man may be ſaved without them.*

m *Bell. lib. 4. de verbo Dei cap.* 11. Quædam in doctrina Chriſtiana tam fidei quam morum, eſſe ſimpliciter omnibus neceſſaria ad ſalutẽ, qualis eſt notitia articulorum Symboli Apoſtolici, item cognitio decẽ præceptorum & nonnullorum Sacramentorũ; cætera non ita neceſſaria ſunt ut ſine eorum explicata notitia & fide & profeſsione, homo ſalvari non poſsit. Et poſtea. Ea quæ ſunt ſimpliciter neceſſaria Apoſtolos conſueviſſe omnibus prædicare, aliorum autem non omnia omnibus, ſed quædam omnibus, quæ nimirum omnibus utilia erant; quædam ſolis prælatis, &c.

Secondly, *for practice*, they grant, that one may attaine ſalvation without the performance of ſuch duties as we refuſe to undergo; For if one beleeves no more thã what is written in the Scriptures, he beleeves (as [n] *Bellar.* confeſſeth) as much as is neceſſary & profitable unto all men. If one worſhips God without an Image, they denie not, but that this worſhip is acceptable; If one pray immediatly unto Chriſt and repeats the Lords prayer, they will not ſay that his devotion is fruitleſſe; If one performe the beſt works he can (which we alſo require) and ſtand not upon the point of merit, but only upon the mercy of God, as we do, [o] they judge it to bee not only profitable, but alſo

n *Bellar. ib.*

o *Bellar. lib. 5. de Iuſtif. c. 7.* Propter incertitudinem propriæ juſtitiæ & periculum inanis gloriæ, tutiſsimum eſt, fiduciam totam in ſola Dei miſericordia & benignitate reponere.

alſo commend it as moſt ſecure. Now, what would a man require more of a Chriſtian, than to beleeve well, pray well, live well, and die well?

The fourth conſideration is, *that thoſe points of theirs whereof we hold the Negative, were not received as Articles of faith, nor the contrary judged hereticall by the Church of Rome for many hundred yeeres after Chriſt.* For that Church could not judge us to be enemies of her faith, or oppugners of that foundation whereon ſhee was built: which firſt, by our Adverſaries owne confeſſions, held [p] *all thoſe things which the Apoſtles uſed to preach openly, and which were neceſſary and profitable for all men, to bee*

p Bellar. lib 4. de verbo Dei. cap. 11. § Nota ſecundo.

contained in the Scriptures. 2. Which untill the time of [q] Saint *Hierome* and *Auſten, had not received the Apocrypha books to be Canonicall, nor in many Ages as well after as before, wanted learned writers to oppoſe their authority.* 3. Which [r] *ſaw not that Latin vulgar edition of the Bible, which ſhe now equalizeth with the originalls, before the time of Saint* Hierome, *nor* [ſ] *eſtabliſhed it in ſuch manner, that men might not call the words of it into queſtion and doubt, untill the Councell of Trent.* 4. Which [t] *made not thoſe Heretikes which denie the Pope to have infallible judgement,* [u] *or to be above a general Councell.* 5. Wherein [x] *Purgatory*

q *Bellar. lib 1. de verbo Dei, cap. 10. §. Reſpondeo B. Auguſtinum. & §. vlt. Sixtus Seneſ. biblioth. l. 8. c. 9. Dowiſts in their Preface to the old Teſtament.*

r *Bellar. lib. 2. de verbo Dei, cap. 19*

ſ *Valent. in Thom. Tom. 3. diſp. 1. q. 1. punct. 7. §. 43.*

t *Bellar. lib. 4. de Rom. Pont. c. 2. §. vlt.*

u *Bellar. lib. 2. de Concil. c. 13. § deinde. & cap. 17. §. Ad hunc locum.*

x *Roſſenſis cont. aſſert. Luth. art. 18.*

for

for a time was not known, and not for a long time after reſolved which way it concerned ſalvation, [y] *either in regard of the perſons thereby to be purged, to wit, the damned, juſteſt, or only the middle ſort,* [z] *or in regard of the ends and effects which it hath, whether to ſatisfie Gods juſtice, and to puniſh ſinne paſt, or by correcting the ſoules of the dead in ſuch wiſe as temporall paines are wont to doe, to diminiſh and take away the affections of ſin yet remaining.* 6. Wherein [a] *Popiſh Indulgences for many ages were not known, nor* [b] *any one inſtance given of the Popes diſpencing them for a thouſand yeeres after Chriſt.* 7. Which [c] *worſhipped not Images, nor ever approved the Image of*

y Bellar. lib. 2. de Purg. c. 1. Valent. tom. 4. diſp. 1. q. 1. p. 2. §. 8.

z Harding againſt Iewels Apologie, 2. part. cap. 16 diviſ. 2.

a Durand. Antonius, Roffenſis apud Bellar. lib. 2. de Indulg. c. 17. § Sed ut a primo.

b Bellar. ibi.

c Suarez ex Alano diſp. 54. ſect. 1. Faventinus in 3. ſent. diſt. 22. c. 6. Bellar. lib. 2. de Imagin. cap. 9. §. Nicholaus l. 2. de cultu imaginum, cap. 4. & Bellar. cap. 8. § Ego dico tria.

God to bee lawfully made. 8. Wherein [d] *there was no Law which injoyned the worſhipping of Saints, and* [e] *whereas it is forbidden in the Church of Rome publikely to worſhip an uncanonized Saint,* [f] *the firſt Pope which they ever read to have Canonized a Saint was Leo the third: who lived eight hundred yeers after our Saviour.* 9. Wherin *the* [g] *Church admitted no prayer into her publick Liturgie for the releaſe of ſoules from the paines of purgatory, but only for their acquittall and abſolution at Gods Tribunall,* as the formes of prayer for the dead expreſt in the Popiſh Lyturgie

d Bellar lib. 1. de Sanct. beat. cap. 8. §. ult.

e Bellar. ib. cap. 10.

f Bellar. ib. c. 9. § Dicers plurimi Sancti ſunt.

g Vide Miſſam pro defunctis ubi hæc leguntur: Libera animas omnium fidelium de pœnis inferni, & de profundo lacu: libera eas de ore Leonis, ne abſorbeat eas tartarus, ne cadant in obſcurum.

It is not ſaid, *ne maneant in obſcuro*, as if they were there already, but *ne cadant in obſcurum*, whereas to thoſe which are in purgatory there is no fear or danger of falling into hell, they being according to the Papiſts, ſure of their ſalvation. *Bellar. l. 2 de purg. c. 4.*

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unto this day do ſufficiently teſtifie. 10. Wherein [h] *the marriage of Prieſts was held not to be forbidden*, jure divino, *by the Law of God, but was allowed and permitted to be practiſed.* 11. [i] Wherein, *the number of ſeven Sacraments was not by any writer once mentioned, but where they are purpoſely handled by the Fathers, there are mentioned but two, Baptiſme, and the Lords Supper.* 12. [k] Wherein *Tranſubſtantiation was neither named, nor made an Article of faith, untill the Councell of Laterane.* 13. [l] Which *a thouſand yeeres after Chriſt and more defined the ſacrifice in the Euchariſt, to bee only a memoriall & repreſentation of our Saviours ſacrifice upon the Croſſe.* 14. [m] Which *adminiſtred*

h *Bellar. l. 1. de cleric. cap. 18. § At Beatus Thomas. & § Non eſſe autem jure, &c.*

i *Bellar. lib. 2. de ſacrament. c. 24. & Valent. in Thom. tom. 3. q. 6. p. 2.*

k *Scotus Vid. Bellar. l. 3. de Euchariſt. c. 23.*

l *P. Lomb. Sent. lib. 4. c. 12. & Aquin. 3. part. q. 83. art. 1.*

m *Valent. in Thom. tom. 3 diſp. 1. q. 1. p. 7. §. 44. Albaſp. obſervat. l. 1. c. 14*

ſtred the Cup to the Laitie. 15. Which [n] *celebrated divine ſervice in the vulgar tongue which the people underſtood.* 16. and laſtly, Wherein [o] *the Prieſts received not the Euchariſt alone, but together with the people.*

The fift conſideration is, *that if wee were for the firſt ages after our Saviour in poſſeſſion as well of our Negatives as of our Affirmatives, it concernes our adverſaries to ſhew when they diſpoſſeſſed us, and what preſcription they have againſt us*, for by their owne law, [p] they which at the firſt are no heretickes in their beleefe, are preſumed to bee none, untill they can be convinced to be ſuch, *ſemel bonus ſemper præſumitur eſſe bonus.* Now becauſe it is a neceſſa-

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n The Latin tongue was then vulgar. See alſo *Hardings* anſwer to *Iewels* articles. *art.* 3. *diviſ.* 28.

o *Valent. ſup.*

p *vid. Gloſſ. in* 8. *reg. juris in fine* 6.

ry condition required by the Jesuites to an Article of faith, that it be lawfully propounded by the Church, and it is not fully resolved amongst our Adversaries themselves, when the Church openeth her mouth to define and propound but in a generall Councell, wee require of them [q] in answer to *Greg. de Valentia's owne challenge*, to shew when those doctrines of theirs which wee denie, were in such manner ratified and confirmed, and when to hold the contrary, became damnable and hereticall? And

q *Valent. in Thom. tom. 3. disp. 1. q. 1. p. 7. §. 24.* Quærimus enim quando Apostolica doctrina adulterari cæperit non per eos errores, quos sine controversia sub initium Ecclesiæ serpere cæpisse, sed per eam doctrinam quam hodie Romana Ecclesia profitetur; neque id quidem tantum privata unius aut paucorum opinione, sed authoritate & decreto summorum Pontificum, & communi ejus cætus consensu, qui vera ante Christi Ecclesia fuisset, quique proinde, deficiens communiter à vera fidei doctrina, vera etiam esse Christi Ecclesia desierit.

this we challenge them that they doe according to the Lawes preſcribed by themſelves, whereof the firſt is, that the Councells alleadged by them be *generall*; for particular (by their owne conſents) may erre; the ſecond that thoſe generall bee *received for lawfull*, and not either *rejected* as was the Conſtantinopolitan againſt *Photius*, and the ſecond Nicen which eſtabliſhed Images, (this by that of *Franokford*; the other by the Lateran under Pope *Iohn. Anno Dom.* 879.) or be doubtfull, for as [r] *Bellarmine* ſaith of the Pope that *dubius Papa habetur pro non Papa*, a doubtfull Pope is held for no Pope, ſo we may by the ſame reaſon ſay of Councells, that doubtfull ones

[r] *Bellar. lib. 2. de Concil. auctorit. c. ult. § Reſpondeo 2.*

ones are held for none; The third (which is *Bellarmines* owne rule) *that neither ſuch diſputations as are premitted, nor ſuch reaſons as are added, nor ſuch things as are brought for explication and illuſtration ſake, but only the naked decrees themſelves be counted* de fide, *of faith, and not all thoſe neither, but ſuch only as are propounded* tanquam de fide, *as it were of faith, as when they ſay that they explaine the Catholick faith, or that they are to bee counted for Heretickes which think the contrary, or that they pronounce an*

[f] *Bellar. lib. 2. de Concil. c. 12.* At in Concilijs maxima pars actorum ad fidem non pertinet. Non enim ſunt de fide diſputationes quæ præmittuntur, neque rationes quæ adduntur, neque ea quæ ad explicandum & illuſtrandũ adferuntur, ſed tantum ipſa nuda decreta, & ea non omnia, ſed tantum quæ proponuntur tanquam de fide--quando autẽ decretum proponatur tanquam de fide, facile cognoſcitur ex verbis Concilij; ſemper enim dicere ſolent, ſe explicare fidem Catholicam, vel hæreticos habendos qui contrarium ſentiunt---quando autem nihil horum dicunt, non eſt certum rem eſſe de fide.

anathema.

anathema, and exclude ſuch from the Church as think the contrary. For when they uſe none of theſe phraſes, it is not certaine (ſaith he) *that it is a matter of faith which they propound.* This if they do it will ſoone appeare that the Church of *Rome* for a 1000. yeers after our Saviour, profeſſed no other Faith nor publiſhed any other beleefe in points fundamentall, either Negative or Affirmative than we do.

The ſixt, *that after a thouſand and ſome few yeares more were expired* (*Tranſubſtantiation and Adoration of the Hoſt, with other dregges of Antichriſt being eſtabliſhed*) *though we cannot ſay that the Church of Rome was from thenceforth abſolutely our Church,*

Church, yet we may boldly ſay, that our Church was from that time, untill Luther *both within the Roman Church and without it.* For the clearer demonſtration whereof, we are to note, that our Church had in thoſe dayes a twofold ſubſiſtencie, the one ſeparate from the Church of Rome, the other *mixt and conjoyned* with it.

Separate, ſo it was in the * *Albigences* and *Waldenſes*, a people, who ſo ſoone as the Church of *Rome* had interpreted her ſelfe touching ſundry of thoſe maine points of difference betweene us, and that a man could no longer communicate with her in the publique worſhip of God, by reaſon of ſome Idolatrous rites and cuſtomes which

* About the yeere 1160.

which ſhee had eſtabliſhed, aroſe in *France*, *Savoy*, and the places neere adjoyning, and profeſſed the ſame ſubſtantiall Negatives and Affirmatives which we doe, in a ſtate ſeparate from the Church of *Rome*, having Paſtors and Congregations apart to themſelves, even unto this day. From theſe deſcended the *Wickleſiſts* in England, and the *Huſſites* in Germanie, and others in other Countries, who mauger the furie of fire and ſword maintained the ſame doctrine that they did. And if any be deſirous to be more particularly informed touching what they held & taught, becauſe they are out of malice (as [i] ſome Popiſh Writers more ingenious

[i] *Hailon. Hiſt. Gallican. l. 10. Thuan hiſt. ſui temp. l. 6*

nious doe teſtifie) branded with new and unheard of opinions, (which their Confeſſions, Catechiſmes, and other Writings to be ſeene at this preſent, do diſclaime) as were alſo the Chriſtians in the Primitive Church by the Pagans, and we in like manner by the Romaniſts, let the teſtimonies of their Adverſaries themſelves which are ſtrong (k as one ſpake once of Porphyryes) and admit no contradiction, cleare them. For points of *doctrine* therefore [l] *Reynerius* an Inquiſitor againſt them, and one that lived three hundred yeeres agone, will tell you, *That they beleeved all things well of God, and all the Articles of which are contained in the Creed, onely the Church of Rome,*

k ἰσχυραὶ τῶν ἔξωθεν αἱ ὑπὲρ ἡμῶν μαρτυρίαι, καὶ μηδεμίαν ἀντιλογίαν ἐπιδεχόμεναι.

l *Reiner. cont Valdenſes. ca. 3*

Rome, they hated and blaſphemed. [m] Claudius Seyſellus *Arch-biſhop* of *Turin* in *Piedmont*, who died more than an hundred yeeres ſince, and (being their neighbour laboured moſt carefully both to informe himſelfe concerning their poſitions, and alſo to confute them) layes no more to their charge then what *Alphonſus a Caſtro*, *Prateolus*, *Cardinall Bellarmine*, *Gregorie de Valentia*, *Gaulterus*, and other of the Roman Pale doe in their writings acknowledge, *viz.* that they denied.

m *Seyſellus adverſus errores & Sanctam Waldenſium.*

1. The invocation of Saints. *Bell. de cultu. ſanct. lib. 3. cap. 7.*

2. The placing of Images in Churches or worſhipping of them. *Bell. de reliq. ſanct. lib.*

lib.2. cap 6.

3. Confirmation to bee a Sacrament. *Caſtro v. confirmatio.*

4. Auricular confeſſion. *Caſtro.v.confeſſio.*

5. Popiſh Indulgences. *Valent.in Thom. tom.3. diſp.7. q. 20.p.2.*

6. Purgatorie. *Valent: in Thom.tom.4. diſp.11.q.1.§.6. Bell.lib.1.de purg.cap.2.*

7. Maſſes for the dead. *Prat.v.Waldenſes.*

8. Merits. *Caſtro.v.jejunium. Gaulterus in Cronolog. ad an. 1200.*

9. Orders of begging Friers. *Caſtro.v.Monachatus.*

10. Extream unction to be a Sacrament. *Caſtro. v.extrema unctio.*

11. Exorciſmes in Baptiſme. *Caſtro. v. exorciſmus Gualt.*

Gualt. cron. loc. citat.

12. The conſecrating of Oyle, Salt, Frankincenſe, Boughes, &c. *Caſtro. v. benedictio.*

13. Tranſubſtantiation. *Bellarm. lib. 1. de Euchariſt. cap. 2. Valent. tom. 4. in Thom. diſp. 6. quæſt. 3. punct. 1. 6.*

14. The Popes ſupremacie. *Bellar. in Præfat. ad lib. de Rom. Pont.*

15. Unwritten Traditions to be the rule of faith. *Seiſſel. p. 4.* with many others of like nature.

For *Diſcipline* I cannot tell what the neceſſity of the times might force them to practiſe, this wee are taught by *Sanders, hæreſ. 150.* and by *Gaulterius* in his Chronologie, *ad an.* 1200, (both Romaniſts) that they held three Orders,

Orders to be in the Church, *viz.* of *Deacons*, *Prieſts*, and *Biſhops*, nay, the *Huſſites* which deſcended from them, did ſo highly eſteem of theſe Orders, that as [n] *Bellarmine* and *Gregorie de Valentia* doe acknowledge, they received none into the Office of Paſtors, but ſuch as were ordained by Biſhops.

[n] *Bellar. lib. 1. de Sacram. ca. 26 Valent. in Thom. tom. 4. diſp. 6. q. 11. p. 1.*

The ſtate of the Church *mixt and conjoyn'd* with the Church of Rome it ſelfe, conſiſted of thoſe, who making no viſible ſeparation frō the Roman profeſſion as not perceiving the myſterie of iniquity which wrought in it, did yet miſlike the groſſer errors, which at this day ſhe maintaineth, and deſired a reformation.

For there may bee a Church,

Church, which in reſpect of her chiefe Prelates, and a predominant faction therein, may be falſe and Antichriſtian, yet may containe ſome members of the true Church within her Pale, who though they refuſe not to communicate with her; nay more, are infected with ſome ſmaller errors of the time, yet ſwallow not down all untruths without difference, but keepe ſtill the foundation of faith intire and unſhaken. Thus it was with the Church of the Jewes at the comming of our Saviour. They which ſate in *Moſes chaire*, were the Scribes and Phariſes, who perverted the doctrin of the Law, and were the profeſt enemies of our Saviour; yet many there were,

were, who though they communicated with them in the outward Sacraments and diſcipline of the Church, yet were the flock of another fold, and like a few Olives at the end of a twig, after the ſhaking of the tree, clave to the right ſtock, and waited for the redemption of *Iſrael* by Chriſt. And thus doubtleſſe it was with ſome, which being outwardly of the Church of Rome, wee may juſtly notwithſtanding challenge to our ſelves.

1. For *firſt*, there was baptiſme, which admitted them to the rights and priviledges of our Church, for they were baptiſed unto Chriſts Truth, and not the Popes errors.

Secondly, ° There was true and lawfull ordination, wherein

° *In the ordination of Popiſh Biſhops, it is ſaid*, Interrogamus te, ſi omnē prudentiā tuā quantū tua capax eſt natura diuinæ Scripturæ ſenſibus accōmodare volueris? Vis ea quæ ex diuinis Scripturis intelligis, plebē cui ordinandus es, & verbis docere & exemplis? Accipe Evangelia, vade & prædica populo tibi commiſſo.

in their Paſtors received commiſſion, and did promiſe to teach the people, not the Popes legends, but out of the holy Scriptures, & to intend wholly to the ſenſe thereof. So that both Paſtor and flock, were ours by admiſſion, promiſe and ingagement, theirs by abuſe and practiſe; for howſoever the Prieſt at the baptiſing, or the Biſhop at the ordination, had another meaning, yet the words wherwith they baptiſed and ordained being the words of Chriſt, are to bee taken in Chriſts meaning, inaſmuch as hee which receiveth a thing from another, is to receive it according to the intention of the principall Giver, and not the inſtrumentall giver. Hee which conferres Baptiſme

tiſme and Orders as the *principall* Donor is Chriſt, the Biſhop or Paſtor conferres them onely as his *inſtruments.*

Thirdly, There were ſufficient meanes of Calling beſides, to ſupply the Paſtors negligence and default, as *firſt*, profitable parcells of Gods Word read in the Church, and the whole body of the Scriptures at hand, which though it were in Latine, yet many might underſtand it, and this our Saviour pointed at, when he brings in *Abraham* in the Parable, thus ſpeaking to the rich man touching his brethren, *habent Moſen & Prophetas*, they have *Moſes* and the Prophets. *Secondly*, The Writings and Commentaries of the Fathers

thers, to whose interpretations their [p] Councells binde them to adhere, and out of whom divers of the Papists both ancient and moderne, doe confesse (as you have heard) that many of the chiefe Articles of Poperie were not for a long time brought into the Church, nor beleeved. *Thirdly*, Schoolemen and others of their own side, which taught publikely in their Vniversities, our very doctrine (not, I confesse so entirely as they should) but some in one point, others in another, wherby there was both pregnant meanes to know the truth, and strong reasons to think at least the doctrines so controverted, and diversly resolved, to bee in the Po-

[p] *Concil. Trident. Sess. 2.*

pish

piſh ſenſe at moſt no article of faith.

Laſtly, There were no Councells generally received by all, and not excepted at by ſome, which ſo expreſly delivered the grounds and Tenets of Poperie as now they are, untill the Councell of Trent.

So then who can denie, that they were ours by Calling, ours by Ordination, by inſtitution and admiſſion ours, and why ſhould any doubt, but that ſome were by practice and obedience ours; ſurely, God which called *Iob* amongſt the Heathen, and the Queene of the South by the bare report of *Salomon*, would not ſuffer this Calling to be ſtill in vain, the Ordination to be wholly

unprofitable; or that Admiſſion in Baptiſme to bee alwaies fruſtrate, that is, to be the ſavour of death unto death, and in none the ſavour of life unto life. For if ſheep in a paſture, where venemous herbes are mixt with wholſome, can by the inſtinct of nature make choiſe of that which is proper for them, and abſtaine from the contrary; what marvaile is it, if the flock of Chriſt, who know the voyce of the true Shepheard from the voyce of ſtrangers, ſhould by the guidance of Gods aſſiſting Spirit do the ſame. Who can denie that God hath his Temple where Antichriſt hath his Throne, ſeeing, * Antichriſt (as the Apoſtle tells us) is to ſit in it? or that

* 2. Theſ 2. Rev. 18. 4.

ſome

ſome of Gods people may be in Babylon, ſeeing ſuch are warned by the Spirit to come out of her: and it were in vaine to command a man to depart a place if hee were not there.

Now, if any ſhall think theſe motives and conſiderations of ours, eſpecially touching the laſt ſix hundred yeeres, not to be altogether ſo exact as the Papiſts require, who challenge us to produce the names of ſuch viſible Proteſtants in all ages, as profeſſed the ſame entire doctrine in all reſpects, that we do; I anſwer, *firſt*, that it is not our hold that the Church never erreth or diſcordeth from it ſelfe *in minoribus*, in matters of leſſe moment, and therefore it

is ſufficient for us to ſhew who profeſſed our faith entirely, *in majoribus*, that is, ſuch points as of themſelves are fundamentall. *Secondly*, we ſay, that whereas we find a two-fold ſtate of the Church in the [r] Apocalypſe: the one *before the looſing of Satan*, whileſt the old Dragon was ſhut up in the bottomleſſe pit for a thouſand yeeres: the other *after his looſing*, when the Devill was to be let free to goe and deceive the Nations, not in one pettie Hamlet, but in the foure quarters of the earth, that is, (as Saint [s] *Auſten* expounds it) under the reigne and tyrannie of Antichriſt; Wee are not bound to give ſo ſtrict a reckoning and account of our Profeſſors, under

[r] *Revel.* 20.

[s] *Aug de Civit. Dei, lib.* 20. *cap.* 8. & 9. *Vid. Bellar. lib.* 3. *de Rom. Pont. c.* 7.

der the ſecond ſtate of the Church, as under the firſt. The reaſon is, becauſe the Church in her firſt eſtate was glorious to behold, appearing like a [t] Woman clothed with the Sunne. But in the later ſhe was to be under the thraldome of Antichriſt, and our Adverſaries themſelves tell us, that then wee are not to enquire for viſible Profeſſors of the true faith, or for the publike exerciſe of Religion, ſo [u] *Suarez, Bellarmine*, and others. In a word, then was the time that the Church was to flee into the wilderneſſe, as was foretold, [x] *Revel.* 12. Now, to expect multitudes of people, frequent Cities, pompous ſplendor, affluence of food and proviſion in a wilder-

[t] *Reve* 12. 1

[u] *Suarez lib.* 5. *cont. ſect. Angl. cap.* 21. *Bellar. lib.* 3. *de Rom. Pont. c.* 7.

[x] *Revel.* 11. 14.

neſſe, were extreame madneſſe; this were to ſuppoſe a wilderneſſe to be no wilderneſſe. In Deſerts there may be aſſemblies of men, but they are rare; there may be food, but we know it is but little, and ſuch happily as is but abſolutely neceſſarie for the life of man; and there may bee buildings and edifices, but through the thickets of trees, and ſhades of leaves hardly to be diſcerned. And ſo did it fare with the Church under the tyrãny of Antichriſt. There were ſome alwaies of it, but few; there were aſſemblies, but not ſo evident to the eye of the world; and there was the food of the Word and Sacraments, but not ſo plentifull, nor every where ſo pure as before times. But

But who would think that the Jeſuites were all this while but in jeſt, and that they are conſcious to themſelves, that the taske which they require to bee performed on our part, is not feſable on their owne. For let me but queſtion them from their own grounds; whether the entire articles of faith, which the Church of Rome now holds, are found mentioned by Writers in all ages? The Cardinall and others of the Jeſuites ingeniouſly confeſſe they were not, and namely Indulgences, the Churches treaſurie, the Popes canonizing of Saints, &c. onely they anſwer, that it followes not, that they were not beleeved becauſe they are not mentioned:

Be it so; but if their articles of faith be not mentioned, how will they make it appeare by the testimonies of writers in all ages (as they undertake to doe) that such Tenets were from the time of the blessed Apostles held without interruption. [z] *Bellarmin* therfore answer's, that the concurrent testimonies of some Writers of greatest note, affirming such a Doctrin to have bin professed and beleeved by the Church in all ages, none gain-saying it, will serve the turne. But here, besides that they stand not to their first bargain, which was to produce the testimonies of Writers in all ages; I demand of what ages they mean that their writers shall bee, to whose concurrent judge-

ment

[z] *Bellar. lib 4 de verbo Dei cap. 9. §. Quarta regula.*

ment they will adhere; if of the primative Church, wee accept the offer, but this will little advantage them: for neither are many points of difference betweene us and them mentioned by those writers, as above was specified, much lesse affirmed to be Apostolicall Traditions: neither are those which are mentioned, allowed of in that sense which they deliver. If the writers of the after Church, and namely the Schoolemen, let them heare a *Gregorie de Valentia's* owne censure concerning them. *What soever all the Fathers*

a *Valent. in Thom. tom. 3. disp. 1. q. 1 p. 7. § 46.* Solum est in eo discrimen, quod si quid universi patres de religione tradunt concorditer, id statim, tanquam dogma commune doctorum omnium, qui variis ætatibus vixerunt, recipitur, quoniam illud etiam scholastici doctores (saltem pro majore parte) recipiunt, ut qui in materia fidei atque religionis sanctos patres duces sequuntur. At non vicissim quicquid scholastici doctores concorditer tradunt, id existimandū est Ecclesiæ alios doctores omnes, qui variis ætatibus vixerunt, tradidisse. Multa enim scholastici ad doctrinam patrum explicatius addiderunt.

(ſaith he) *doe uniformely deliver, that is to be held for the opinion of the Doctors of all times, becauſe the Schoolemen doe follow the holy Fathers as their guides; But not on the contrary, whatſoever the Schoolemen doe deliver uniformely, is to bee thought to have been beleeved by the Doctors in all ages; becauſe the Schoolemen have added many things more explicately to the doctrine of the Fathers.* Seeing therefore, neither ancient writers will ſerve their turne, no later may bee admitted, I demand by what other authority they hope now to make good their bragge? By what (doe the [b] Jeſuites anſwer) but by the teſtimony of the Church, and chiefly the preſent, affirming

[b] *Bellar. lib. 4 de verbo Dei, cap. 9. § Quinta regula. Valent. in Thom. tom. 3. diſp. 1. q. 1. p. 7. § 44.*

firming ſuch a doctrine to have been univerſally beleeved in all ages. And this indeed is their laſt refuge, whereby it may plainly appeare, that after they have ſo lowdly dared us to ſhew the perpetuity of our Church in all ages, *à poſteriori*, by producing the names of our ſeverall Profeſſors, they can be contented quietly to relinquiſh that title themſelves, and to flie to the teſtimony of the Church, which being with them the foundation and principle of their faith, is not properly to argue *à poſteriori*, but *à priori*, the difference betweene our arguing in that kind and theirs, being but this, that we proceed deſcending downwards from the Scriptures, they aſcending

cending upwards from the preſent Church. But I aske now, will the Churches teſtimony in this caſe ſerve their turnes, to prove, that whatſoever is held at this preſent as an Article of faith in the Roman Conſiſtorie, was alwaies ſo beleeved in the Church. No, doe [c] *Bellarmine*, *Valentia*, and other Jeſuites informe us: for ſome points (ſay they) were not heretofore defined by the Church (in which to erre was then no hereſie) which now are; and *Tho.* tels us that the Pope may make a new Creed: But wee aske then, how their Articles of faith were held in all ages? They reply, that theſe new additions of theirs, though they were not as then made Articles

[c] *Bellar. lib. 1. de verbo Dei, cap. 10 Valent. in Thom. tom. 3. diſp. 1. q. 1. p. 6.*

cles of faith, nor beleeved by the Fathers *explicitly*, yet were they *implicitly* beleeved. But this plungeth them then into another gulfe, for if *implicitly* only, then the profeſſion thereof was not viſible; for an implicite beleefe is like ſeed buried in the ground, and cannot ſerve for any of thoſe prooſes, whereby the viſibility of the Church which is in queſtion, may bee tryed. But haply (will ſome ſay) thoſe points which in former times were not mentioned or not expreſly beleeved, or not defined, are but matters of leſſe moment, and ſuch as the preſent Church of Rome makes not to bee fundamentall. No, do the Jeſuits anſwer; for they are even

even ſuch as are by the Tridentine and other Generall Councells, cõmanded under paine of an Anathema to be beleeved, and to deny the which is by their Conſtitutions made damnable hereſie.

Thus, whatſoever they pretend, they find no harbour, but in their preſent Church, and that like the *Sirtes* too, troubleſome & tempeſtious. For our parts, God hath affoorded us a quiet Haven wherein to anchor, the holy Scriptures, which teach us, that if we cannot diſcern the Church Catholike, *fide oculorum*, with the faith of our eyes, and ſay *videmus*, we ſee it: we ſhould yet apprehend it, *oculis fidei*, with the eyes of our faith, and ſay, *credimus*, we beleeve it.

FINIS.

Vnde Zizania?

THE ORIGINALL AND PROGRESSE OF *HERESIE.*

Handled and applyed before his late MAIESTIE at THEOBALDS.
Ann. Dom. 1624.

By

EDVVARD CHALONER,
Dr. in Divinity and Principall of Alban *Hall in* Oxford.

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Vnde Zizania?

THE ORIGINALL and Progreſſe of HERESIE.

MATTH. 13. 27.

So the ſeruants of the Houſholder came and ſaid vnto him, Sir, didſt not thou ſow good ſeed in thy field? From whence then hath it Tares?

THE Progeny of Hereſies, begotten by the *Prince of darkneſſe*, and conceived in the *conclave of Hell*, cannot be ſeen by mortall eyes, but in *ænigmate*, in a riddle or Parable, and therfore

fore most fitly in a Parable, is heere set forth, the originall and progresse of them. First, you have their *Antecedent*, to weet, the sowing of good Seed before them. For, howsoever Heresies may be *antiqua*, ancient; yet they are not *prima*, the first and most ancient, and therfore is Christ the Husbandman, first presented in the Narration, as *seminans*, sowing good Seed in his field, before the Enemy is produced *reseminans*, resowing the same Acres with unprofitable graine. Secondly, their *Efficient or Author*, the Devill, who is pointed out by two remarkable properties, his *malice*, in that hee is tearmed *inimicus*, the enemy, and his *subtilty*, which appeared by those advantages wch he

he took in ſowing. The *firſt* was *the opportunity of the time*, for he wrought not his miſchiefe in the face of the Sun, whileſt the ſervants of the Husbandman might beare him witneſſe, but in the dead of night; not whileſt the Husbandman himſelfe ſlept; for he which keepeth *Iſrael* neither ſlumbreth nor ſleepeth, but, *Cum dormirent homines* (ſaith the Text) whileſt men ſlept, that is, whileſt the Paſtors and over-ſeers of the flock, thoſe to whom the Maſter had let out his Vineyard, were ſupine and negligent in their charge. The *ſecond*, was *the nature of the graine which hee ſowed*, ſympathiſing and according with the good Seed in the manner and likeneſſe of growth, that is,

is, Hereſies bearing the Image and Superſcription of Truth: He took not therfore Acornes, or Maſt, or Kernels, or Fruit-ſtones, but Tares; nor ſet them with their ſtalk or bulk, but buried them in the Seed, that they might appeare with a Copie of old-age, being not eſpied till they had taken root, and then diſplaying themſelves *gradatim*, by little and little. The *third*, was the *conveniencie of the place* for ſuch a purpoſe, being free from ſuſpition (*among the Wheat.*) And the *laſt* his hypocriticall covering of his action, *abijt*, he went away, *id eſt*, *latuit* (ſaith an Interpreter) he lay hid under the faire penthouſe of zeale and ſeeming devotion. For had either his venome ſpawn'd in any other

other ſoyle than where the Husbandman had beſtowed his Wheat, or had he beene ſpied traverſing the field in his proper ſhape and complexion, the ſervants of the Houſholder could not have been ſo ſurprized with admiration; ſo ſoone as the firſt bud had ſaluted the light, they would have ſaid, *behold Tares, behold the Enemy:* now that the field had beene manured and cultivated with Gods Husbandry, the earth made to travel with the fruits of his Garner, and the Enemies footings undiſcerned, theſe ſecond ſeeds muſt ſpring up, thoſe ſprouts become to blade, that blade bring forth fruit, ere the ſervants will beleeve the *ori* or *quod*, as Logicians ſpeak, *that they*

they are Tares, and yet for the διὰ ὅτι or *propter quod*, that is, the Author and Sower of them, they are still ignorant, they come to the Housholder and say unto him, *Sir, Didst not thou sow good seed in thy field, from whence then hath it Tares?*

The case being thus put to the Husbandman by way of question or probleme, and the Servants like Schollers in the Mathematickes requiring a sensible demonstration of the same, my Text may be not unfitly devided into these two parts, *datum & quæsitum:* viz.

1. First, *Datum*, the thing given or granted, *Sir, Didst not thou sow good seed in thy field?* For Interrogatives

tives in holy Writ are oftentimes equivalent to affirmations and aſſertions, and not notes of doubt or dubitation.

2. Secondly, *Quæſitum*, the thing demanded, *from whence then hath it Tares?*

The firſt is heere, and hath beene by all good Chriſtians ever granted, and therefore ſhall not by me be diſputed; Far be it from any to queſtion the Seed of the good Husbandman, or to ſuſpect his Grain. *Bellarmine* and *Becanus* two Jeſuits, would faine lay the aſperſion upon us; *the one*, that we teach directly, the other that we affirme by *conſequence*, God to be the Author of ſinne, and ſo to faſten the

the Tares upon his ſleeve. But let them know that wee receive this, *datum*, this granted Propoſition, that God ever ſowes good Seed in his field, with no more ſcruple than did theſe Servants. Our Controverſie is onely the ſame that theirs was, touch the *Quæſitum*, the thing demanded, from whence the Tares are. And here we that are the Servants of the Houſholder are no more exempted from Cavils, than his field from *adulterate Graine*. The Devill hath ſcattered his ſeed amongſt the Wheate, the World beholds it, not only in the blade, but alſo bearing fruit, and yet the Servants of the Enemy deny that it is Tares, unleſſe wee can ſhew *unde*, from whence they are?

This

This is the Riddle wherwith the Antichriſtian *Sphinxes* doe aſſault us. But alas, how is the Text perverted, the Scene altered? *ſervi non Patris familias, ſed inimici*, the Servants, not of the Houſholder, but of the Enemy, of him which is conſcious to his owne act, *veniunt & dicunt*, they come and ſay; and to whom do they ſay? *non illi*, not to the *Oedipus* that can reſolve them, the Husbandman, but *nobis*, to us, *dormientibus*, us that ſlept, they aske us the queſtion, they require of us to diſſolve the knot; Name the Hereſie (ſay they) wherof we cannot record the Brochers, deſcribe the place, date the time of its Nativity? Could *Arius*, or *Neſtorius*, or *Macedonius*, play their prizes unſpied by our

Bellar. l. 4. de Eccleſ. cap. 5.

Centinels? Could they, or any other Hereticke ever ſcape the Eyes and Eares of our Intelligencers? Thus they inſult before the Victory. They indeed which are of the Enemies *Councell*, may be privie to his *Plots*: we that are of the Houſholders retinue, may diſcerne the Tares, and yet not know the ſowing, and we may ſay without prejudice either to our cauſe or skill with theſe men, πόθεν ἔχει τὰ ζιζάνια; *From whence hath it Tares?*

But the ground hereof will yet better appeare, if wee compare the Enemies carriage in this Parable with his wiles and legerdemaine at other times. All creatures which inhabit this Globe of Earth are ſubject to a viciſſitude

tude of Light and Darkneſſe, Day and Night, and to the neceſſary actions thereof, waking and ſleeping. That which properly in this kind belongs to man conſidered in his *Naturalls*, the ſame by a certain ſymmetry and proportion is found alſo in his *Intellectualls*, that waking in the one, he may be ſaid ſometimes to ſleep in the other. This advantage the Divell took in his firſt Maſter-piece, ſowing the ſeeds of originall tranſgreſſion in the faireſt of Gods fields, our Mother *Eve*. For the man being abſent and deficient in his watch, the Enemy aſſaulted the woman (as here in this Parable) in a manner unſeene, appearing not in the colours of an Enemy, but of the Serpent,

Gen. 2. verſ. 1.

who whileſt *Adam* the common Citizen of the Earth continued in his integrity, was a Domeſtick creature and parcell of his Family. And it is worth our noting, how in the whole ſtory, God conceales the Devils name, becauſe the Devill ever in ſuch caſes conceales his nature. In this diſguiſe, therfore, tendring matter of argument and diſcourſe unto the woman, hee ſcattered a ſeed ſo ſmal at the firſt, that it exceeded not a grain of Muſtard-ſeed, onely of queſtion and doubt, *Yea, hath God ſaid, yee ſhall not eat of every tree of the Garden?* Who would have thought a naked queſtion could harbour ſo much poyſon in its bowels? yet ſo dangerous is it to entertain a que-

ſtion of Gods peremptory Injunctions, that this alone in the next reply, brought forth the blade, which was incredulity, and imboldned the Devill to give God the lie, ſaying, *Yee ſhall not die.* This blade at length ſhot up ſo high, that the Prince of the Aire doth now therin neſtle himſelfe, and yeelded that bitter fruit, *And ſhee did eat, and gave unto her Husband, who did eat.*

Verſ. 4.

Verſ. 6.

Thus he ſowed the Seeds of Hereſie in the Church of the Jewes at the comming of our Saviour. The Prophets which had ſucceſſively tended the flock of *Iſrael*, were now a ſleep in their Sepulchres, and the watchmen which remained, ſlumbred upon their Couches of car-

nall and temporall projects, dreaming of an earthly *Messias*, and Kingdomes of this World; when loe, the Enemy shrowding himselfe in the frock of men venerable for their profession, [*Scribes and Pharisees*] seasoned with the leaven of seeming devotion (*long Prayers and Hypocrisie*) remarkable for their industry, in compassing two vast Elements *Sea and Land* to gain one Proselite, instilled those Errours which at the first unseene did in a while send forth an ominous blade, and that blade a worse fruit, observing still the same rule of progression, that if the Masters were *one*, their Proselites should be *twofold more children of Hell than themselves*, *Matth.*23. And to bee briefe,

briefe, thus is the Enemy propheſied to ſow the Seeds of thoſe great defections and fallings away from the truth towards the later day, when the whole world almoſt was to ſleep, being extoxicated with the wine of the Whore of *Babylon:* What part thereof wherein he expounds not this Parable with his act, and wherein thoſe ſtratagems of deluding men, ſo ſlumbring with counterfeit devotion, appearing truths, and inſenſible growths lye not buried? Would you underſtand the *kind of doctrine* which hee ſhould inſinuate? know, that it was not a profeſt oppoſition of the Truth, but a ſecret undermining of it; and therfore, both by Saint *Paul* and alſo in the *Revelation* it is

2 *Theſ.* 2. 7.
Rev. 17. 5.

Rev.13.18. called μυστήριον, a Mysterie which none but the *wise* and he which hath understanding can penetrate; Would you take a view of the *Actors*? Imagine not that you see the faces of *Neroes* or *Diocleſians*, Dan.11.21. but what we read in *Daniel* of *Antiochus* the type of Antichriſt, *that he ſhould get the Kingdome by flatteries*, the ſame in holy Writ is affirmed of Antichriſt himſelfe and his Complices. *The Teachers* which in *the laſt and perillous times* muſt ariſe (ſaith Saint *Paul*) are *men having the forme of godlineſſe, but denying the power thereof*, 2. *Tim.* 3. The *Beaſt* in the *Revelation* is deſcribed with *two hornes like the Lamb*, but withall having *the voice of a Dragon*, *Chap.* 13. The *woman* which

which *ſits upon many waters* is an *Whore*, and inticeth with dalliances like another *Dalilah*; and *with a Cup of abomination makes drunk the Inhabitants of the earth*, *Chap.* 17. Her Army are *Locuſts*, *whoſe faces are as the faces of men*, *whoſe haire as the haire of women*, but look either *within*, and then ſee *teeth as the teeth of Lions*, or *behind*, and behold there *tayles like unto the tayles of Scorpions*, *Chap.* 9. Laſtly, would you ſee the *manner* how his poiſonous doctrin is to gaine upon the Church? Then as before you beheld not the faces of *Neroes*, ſo neither muſt you here expect the marches of *Iehues*. A way with that fond imagination of *Bellarmine* and other *Romaniſts*, who ima-

Bellar. l. 3. de Rom. Pont. c. 8.

gine that Antichriſt, muſt defer his war upon the Church untill the end of the World, and that hee muſt diſpatch all his conqueſts, and finiſh his reigne within the ſhort ſpace of three yeers and an halfe. No; Saint *Iohn* tells us that *Antichriſt was already come*, ad Saint *Paul*, that in his dayes *the myſtery of iniquity did already* work, but how? not that the ſervants of the houſholder could take notice of it, for that, *he that did let, would let* (ſaith he) *untill hee were taken away, and then (and not till then) ſhould that wicked one be revealed.* 2. Theſ. 2. For as it is true in morality, that *nemo repentè fit peſſimus*, no man at the firſt puſh becomes extreamly bad, ſo the Apoſtle ſaith, it ſhall fare with

with these Seducers, they shall not renounce the truth at once, but decline from the sincerity of it by degrees, *growing* (as the Text hath it) *worse and worse, deceiving and being deceived.* 2 *Tim.* 3. 13. What therefore is observed, touching the methodicall disposition of the seven Churches in the Revelation, (though it cannot bee typically or prophetically applied (as some have fondly imagined, to any Churches in particular) yet the Romanists) who by these parts understand the whole) may observe the same, in the severall states and conditions of the Church universall. If *Ephesus* the *first & mother Church of lesser Asia*, *leave her first love*, Chap. 2. Verse 4. this defect

Beda. Lyra. Gloss. ordin Alphonsus Conrad. in Apoc. the Rhem. upon the 1. Re.

fect of love in *Smyrna*, *the second Church*, begets counterfeit professors, them, *which say they are Iewes and are not, but are the Synagogue of Satan*, *v.* 9. *Smyrnas* counterfeits in *Pergamus the third Church*, prove *Balaams*, and *cast a stumbling block* to those of the covenant, even the Orthodox beleevers, pointed out by the *Children of Israel*, *v.* 14. Now what is *but a stumbling block* in *Pergamus*, *the third Church*, *procures a tolleration* for *Iesabell to preach it in Theatira the fourth*, *v.* 20. and loe, what in *Theatira the fourth* is preached, and as it were *sowed*, the same springs up in *Sardis the fifth*, and choakes a great part of the good corne, and the *precipe* to the Angell (that is, the Bi-

shop

ſhop therof)is, *ſtrengthen the things which remain, that are ready to die. chap.* 3. *verſ.* 2.

Wherby we may note the difference betweene the particular hereſies of *Arius*, *Neſtorius*, and the like, whoſe Authors and beginners, the Papiſts bragge that they can aſſigne, and this generall defection or falling away under Antichriſt, of which they challenge us to nominate the time, and Authors. For *firſt*, thoſe backſlidings were of them, of whom S. *Iohn* ſaith, *they went out from us, but were not of us*, and therfore making a rent and ſeparation from the Church, were the more remarkable: *this* of Antichriſt *(who is to ſit in the Temple of God)* is to bee of thoſe *who were of us, and*

1 *Ioh.* 2. 19.

2 Thess. 4 *& went not out frõ us*, & therfore making no visible rent from the Church, must needs be the lesse noted. Secondly, those being but of some few, left Sentinels enough behind to eye them; *this* was to be universall, of the Sentinels and Watchmen themselves, even of the *starres which the Dragon was to pull downe from Heaven with his tayle*; and if the Watchmen themselves sleep, who shall discover the approach of the enemy? Thirdly, *those* made open invasion upon the truth, and oppugned the bulwarks of of Faith with hostile fury, as *Arius* the divinity of Christ, *Macedonius* the divinity of the Holy Ghost and the like; *this* is a claudestine conspiracy, and oppoſeth of the faith,

faith, *not directly*, but *obliquely*, not *formally*, but *virtually*, *not in expresse termes*, *but by consequences*, and therefore untill the trumpets sounded the alarum, and the thunders in the Revelation gave warning, few suspected it. *Lastly*, those were like the *guord* of of *Ionas*, *which sprang up in a night*; *this was* like the *tares*, first but a *seede*, then a *blade*, and lastly a *fruit*; and therefore approaching by unsensible degrees, was the lesse observed and discovered. *Ion.* 4.10.

And to apply these things more home to the Church of Rome, let any speak whether the tower of this second Babell mounted not by the same steps and ascents unto the battlements? How many things at the first were but

stum-

ſtumbling blocks, that in time became *ſtaires* to liſt *Ieſabel* into the Pulpit? how many poſitions in the infancy of the Goſpell *unknowne*, that after a while were *diſputed*, then *ſided*, and at length *ratified and confirmed?* What opinions that at firſt were but *dogmata ſcholæ*, tenents of the ſchooles, that in their riper age were made *dogmata Eccleſiæ*, Conſtitutions of the Church, and laſtly *dogmata fidei*, Articles of faith? What errors, but *Pigmies* in their birth, that became *grand hereſies* and ſons of *Anak* in their growth? So that we may truly ſay of the maſter builders, which upon a foundation happily of gold or ſilver, layed rowes of ſtone or brick, and their prentiſes which there-

thereon advanced a ſecond ſtory of ſlime or rubbiſh, as *Vicentius Lyrinenſis* did of the Donatiſts, building their hereſie upon the authority of *Cyprian. O marvailous change of things, the authors of the opinions are judged Catholiks, but the followers therof are Hereticks; the maſters are pardoned, but the ſchollers or learners are condemned; the writers of the books ſhall without doubt bee the Children of the Kingdome, but hell ſhall be the place for the abettors & maintainers therof.* And truly it is an obſervation no leſſe judicious than true of *Albaſpinus*, Biſhop of *Orleans*, *that ſcarce any error hath crept into the Church which took not its originall and ſource from the ancient approved Diſcipline of*

Vincent. Lirent. cont hæreſes.

Albaſpin. de veteribus Eccleſiæ ritibus. lib. 1. cap. 9.

of the Church, not that the institution was bad, but that the application is now amisse, the servants of the Housholder made the lawes, but the servants of the enemy added the glosse. Hearken what *Ferus* a Friar saith upon the eighth of Judges, speaking of *Gideon*. *There was* (saith he) *a double sinne in Gideon, both in that he made an Ephod contrary to the Word of God, and in that seeing the abuse thereof he tooke it not away. Now who sees not, that the like hapneth in the Church? how many things did the Saints ordaine with a good intent, which wee see at this day*

Fer. Annot. in Ind. c. 8. Colon. 1571 Duplex igitur peccatum ejus fuit, & quod Ephod contra verbū Dei fecit, & quod ipsius abusum videns, non iterū abolevit. Quis autem non videt similia in Ecclesia contingere? Quam multa instituerunt sancti bona intentione, quæ tamen nunc videmus partim in abusum, partim in superstitionem verti? Exemplo sint festa, ceremoniæ, imagines, missa, monasteria, &c. Nihil horum ea intentione institutum fuit qua nunc habētur, &c. & tamen Gideones nostri tacent, nō absolent abusus non auferūt superstitiones.

day changed, partly by abuse and partly by superstition? the Feasts, Ceremonies, Images, Monasteries and the like, none of them were instituted in that sort at the first, as now they are used, and yet we Gideons hold our peace, they take not away the abuse, they take not away the superstition.

For if we take a review of what was anciently practised in the Primitive Church, we shall find that the Discipline thereof had the same scope touching the soule, which Physick hath for the body, and may accordingly be divided into that which is ὑγιεινὴ, that is, tending to the preservation of health, and θεραπευτικὴ, which aimes at the restoring of health, the one conducing to the preventing

venting, the other to the removing of Diseases. Now, as there bee in a Christian man three principall vertues from whence, as from so many vitall parts, all graces in man doe flow, to wit, *Faith*, *Hope*, and *Charity*, so this parcell of Church-discipline which concerned the preservation of health, was imployed in prescribing such Cordials and Antidotes, as were behoofefull to preserve, fortifie, or increase some one of these.

For the benefit of *Faith*, in respect of knowledge, and to season it with a true sense and apprehension of divine matters, the Church did apply divers instruments.

First *Bookes*, and those principally the holy Scriptures,

tures, compriſing ſuch writings only as we ſtile by the name of Canonicall. To them the *Iewes* of the diſperſion called *Helleniſts*, added in their Greeke tranſlations the *Apochrypha Bookes*, as profitable, partly for their *matters* ſake, partly for the *ſupply* of the Hiſtory of the Bible. Now the Greek and Latine Church receiving their tranſlations of the Old Teſtament, not of the *Iewes* inhabiting *Iudea* (who never mixt the *Apochrypha* with the other) but of thoſe of the diſperſion, and being loath to diſtaſte them to whom they were beholding for their paines, were in the beginning contented only *not to ſever* them from the Canonicall Bookes *in binding*, howſoever

howsoever they did *in authority*; afterwards they began to cite them in their Sermons and Works, though not as *divine*, yet as *venerable* and *familiar* writings, then permitted them to be read (as *Athanasius* affirmes) to the Catechumenists, in length of time, to the Congregation; and in the end, custome giving them credit, they were doubtfully in the *Florentine*, but more palpably in the *Tridentine* Councell canonized with the stile of Canonicall, and made equall in authority to the other.

Athanas. in Synopsi.

Concil. Florent. in decret. sup. un. Iacob. & Armenian. Trident. Concil. sess. 2.

Secondly, *Translations*; for Books in an unknowne Language, are like Trumpets giving an uncertaine sound. And therefore no sooner

was

was the Gospell preacht, but the Scriptures had their translations. The universall Church by custome, establisht none, because none could bee of universall use. Yet amidst such variety as was then extant, that which passeth under the name of the Septuagint, found best entertainment in the Greek Church, and a translation made out of the same into Latine, by an uncertaine Author, found somewhat the like in the Latine. The chiefe cause whereof seemes to be this, that for a long time there wanted in the West, those who being skilled in the *Hebrew* could supply their wants from thence with a better. This Latine translation was afterwards partly

Hieron. præfat. in lib. Iob.

Bellar lib. 2 de verbo Dei, cap. 9.

partly mended, partly patched with fragments and phrases fetcht out of *Hierome*; winning authority in the Westerne Church by two meanes, Custome and Ignorance of the Originals, and at length in the Councell of Trent made authenticall, and by two Popes *Sixtus Quintus*, and *Clement* the eighth, confirmed by two contrary Editions, with the soleisimes of the Translators, and errors of the Transcribers.

Concil. Trident. sess. 2. Bellar. lib. 2 de verbo Dei. c. 2. §. Dices. Sixtus Senens. lib. ult. cap. ult.

Ceremonies were the third instrument; whereby, as by certaine outward signes and characters, the Church wold imprint in the mindes of ignorant people, the use and effects of the Sacraments. These at the first were performed

formed by expreſſions rather *verball* than *reall*, as Exhortations, Prayers, Interrogations, and ſuch like, as we uſe in Baptiſme. But after a while, to their verball and audible ceremonies, reall and viſible were added, and that without any bad meaning or intention of their firſt founders; but ſee how Tares in the end diſplayed themſelves amongſt the Wheat. For what were at the firſt but few, by S. *Auſtens* time were ſo multiplyed, that in his 119 Epiſt. he cõplaineth of their burden, & now are ſo encreaſed, that they are more than can be borne; what were then but things acceſſary, & helps to the worſhip of God, are now become parts of the worſhip of God and meritorious;

Bellar. lib. 2 de Sac am. cap. 31. §. Quinta.

rious; what were then but ſignes, and had only *uſum ſignificandi*, a uſe to ſignifie, are now become cauſes, & have *uſum efficiendi*, a uſe to produce ſupernaturall effects.

Bellar. ibid. § Secunda, & § Tertia

From theſe Ceremonies, in proceſſe of time, abuſed and miſ-underſtood, many groſſe errors had their originall. For to begin with *Baptiſme*, it borrowing a ceremony from Exorciſing, wch in thoſe daies was a gift in the Church of caſting out Devils by adjuration, it ſignified thereby (not that men before Baptiſme are poſſeſſed with the Devill) but *firſt*, what they are by Nature, that is, children of wrath, and ſervants of the Devill; and *ſecondly*, what we are by Grace (wherof Baptiſme is a Sacrament)

ment) that is, freed from the bondage of Satan, and made co-heires of the Kingdome of heaven. But howsoever, Baptisme was not held for a long time so absolutely necessary to salvation, that setting cõtempt or wilful negligence aside in the partie wch dies unbaptized, a man might not be saved without it, witnesse the custome of the Church, which was to have but one or two times in the yeer at the most (to wit, Easter and Whitsontide) assigned for the same, yet this exorcising at length began to work so far with some, especially after that divers of the Fathers spake hyperbolically of Baptisme in eagernesse against *Pelagius* the Heretick, who taking away originall sin,

Aug. de Nupt. & Concupisc. cap. 29. & Epist. 105. ad Sixtum. Socrat. hist. Ecclesiast. lib. 5. cap. 21 Ioseph. Vice-comes de antiquis baptismi ritib. lib. 1. c. 19 & 20. Hieron. dialog. lib. 3. advers. Pelag. in fine. Aug. lib. 2. de Nupt. & concupis. cap. 18. Item, libru quatuor, ad Bonifacium, & sex libris contra Iulian, &c.

ſin, took alſo away with it by conſequence the neceſſity of Baptiſme, that what was at the firſt held neceſſary, *neceſſitate precepti*, by the neceſſity of a precept, was made to bee neceſſary, *neceſſitate medij*, by the neceſſity of a meanes; and in concluſion, the Schoolemen having taken a more diſtinct ſurvay of Hell, than was done aforetime, aſſigned lodgings in the third ſtory for children wch die without Baptiſme, wherin they award them *pœnam damni*, paine of loſſe, though not *pœnam ſenſus*, paine of ſenſe, affirming farther this paine to be eternall.

Bellar. lib. 1. de Baptiſm. cap. 4.

Bellar. lib. 2. de Purgat. cap. 6.

Bellar. lib. 1. de Baptiſm. cap. 4.

As it fared with Baptiſme, ſo did it with the Euchariſt; For what was Tranſubſtantiation therein at the firſt, but

non

non ens, a thing neither proveable by the Scriptures, as many of the learnedſt Romaniſts do confeſſe, nor (as ſome of them do alſo grant) received for divers hundred yeeres into the Articles of Chriſtian faith. The Fathers indeed acknowldged a chang of the Bread and Wine, but it was a change not of their *ſubſtance*, but of their *uſe*, for of common Elements, they become Sacraments. This change of their uſe by occaſion of Altars and other ceremonies which crept in, as alſo by reaſon of the figurative ſpeeches of the Anciẽts, uttered partly to imprint a lively apprehenſion of the things exhibited, and partly to breed a reverend opinion of the Sacraments, as containing

Biel in Can. Miſſæ. lect. 40. Cajetan in 3. Quæſt. 72. art. 1. Faventin. in 4. ſent. diſp. 45. diſt. 11. c. 3. Camaracenſ & Scot. apud. Bellar lib. 3. de Sacram. Euchariſt. c. 23 Scot. apud Bellar. ibid. Vid. Auguſt in de Catechizandis rudibus, c. 9

ning in them ſo great myſteries, produced in the end a doubt of the change of the ſubſtance, but what kind of change it was, was ſooner defined than underſtood. For *Berengarius* was forced in his abjuration, to acknowledge a *ſenſuall change*, wherin the body of Chriſt is touched by the hands, and broken by the teeth of the Receiver, which the new Romaniſts doe diſclaime, and the gloſſe tells us, that unleſſe wee cautelouſly underſtand his words, we ſhall fall into a worſe hereſie than that wherein *Berengarius* himſelf was, whereas *there are no exacter formes of ſpeaking in matters of faith* (ſaith *Bellarmine*) *than thoſe which they uſe that abjure hereſie. Peter Lombard*, the father

De conſecrat. diſt. 2. Can. Ego Berengarius. Bellar. l. 1. de Euchariſt. c. 2. §. Quinta Gloſſ. ad Can. Ego Berengar. Bellar. de

ther of the Schoolemen, though he acknowledgeth a change of the Bread and Wine, yet what kinde of change it is, *whether formall or substantiall, or of any other kind, hee professed he was not able to define*; much lesse could he call it Transubstantiation, which terme in his daies was not coyned. Many of the ancient Schoolemen which succeeded him, being loth (as it seemes) to quit all the truth at once, held only a *partiall* change, that is, either of the *matter* without the *forme*, which opinion by some is attributed to *Scotus*, or of the *forme* without the *matter*, as *Ægidius* and *Durand*, or of the *matter* and *form* without the *subsistency* (which the Jesuits in their Metaphysicks

Imag. sanct. lib. 2. c. 22. §. Secundo Lomb. l. 4. sent. dist. 11. A. Scot. 4. sent. dist. 11. q. 6. Cajet. 3. part. q. 75. art. 6. Soto. 4. sent. d. 9. q. 2. Marginist. Scoti. Theor. 1. & 2. Durand 4. sent. d. 11. q. 3. Suarez Metaphys. disp. 31. §. 6. Fonsec. Metaph. l. 4. c. 2. q. 4. & lib. 5. c. 8. q. 5.

make not to differ really frō the *eſſence*) as *Goffred*, and after him *Picus Mirandula*; or laſtly, of the *ſpecificall nature* without the *individuall*, as *Henricus*. *Thomas Aquinas*, the firſt that ſet Poperie in joynt, and to whom the preſent Church of Rome owes for many Tenets, held a totall change, and added withall, that this change is *converſia productiva*, a converſion wherby one thing is produced of the other; but the Jeſuits, though they hold the change to be *totall*, yet they ſay, it is not *converſio productiva*, a converſion whereby one thing is made of the other, but only *converſio adductiva*, a converſion whereby one thing is brought into the place of the other, and ſo inſtead

Goffred. quo libet. 8 q. 16. Mirandul. in Apolog. q. 9. Henr. quolib. 9. q. 9. & quolib. 11. q. 4. Fab. Favent. in 4. ſent. diſp. 16. c. 6. Thoma & Thomiſtæ volunt tranſubſtantiationem eſſe ad ſubſtantiam, & per ipſam accipientem eſſe, quæ dicitur tranſubſtantiatio productiva. *Tho. 3. part. q. 75. art. 4.*

stead of *Transubstantiation*, which was confirmed in the *Lateran* Councell, they have invented in respect of the Bread and Wine a *Desubstantiation*, or *Annihilation*, and in respect of Christs body a *Translocation.*

Ceremonies and the exorbitant Phrases of Rhetoricians having brought Transubstãtiation into the world, their Infant turned Midwife to the Mother, and delivered her of two other Monsters, *Adoration* & the *Sacrifice of the Masse*, though her travell of this later seemes to have beene both hard and tedious, for as the Master of the Sentences, and also *Aquinas* long after him defined it, the proper and propitiatory Sacrifice for the living and the

Bellar. l. 3. de Eucharist. c. 18. §. Ex his colligimus conversionem panis in corpus Domini, non esse productivam, nec conservativam, sed adductivam.

P. Lomb. sent. l. 4. dist. 12. g. Thom. 3. part. q. 83. art. 1.

dead, was not then received, but only, the commemorative and Euchariſticall which we acknowledge.

To leave other fruit of the ſame tree untaſted; by the ſame wicket of Ceremonies, crept *Images* into the Church. For Ceremonies which at the firſt were no more than repreſentations of accidents, and *ſymbola virtutum*, deſcriptions and pictures of vertues, became afterwards to be repreſentations of ſubſtances, and *imagines perſonarum*, Images of perſons. Howſoever it was, theſe perſonal repreſentations in their birth, were more modeſt, being only of Chriſts humanity, or of the Saints, and thoſe in private houſes, or prophane places, not in publike Churches.

Bellar. l. 2. de imag. c. 9. Sanderus l. 2. de cultu imag. c. 4. Faventin. in. 3. ſent. c. 6. Suarez ex Alano. diſp. 54. §. 1.

Churches. But after three hundred yeeres, *the cuſtome which (Euſebius* ſaith) *ſprang from Gentiliſme, of erecting Images in honour of thoſe whom men eſteemed Saviours,* brought them to finde entrance (though not without oppoſition) into ſome Churches, but to this end only, as having an *Hiſtoricall uſe* to recall to mind the memory of things paſt. About 600. yeers after Chriſt, beſides the *Hiſtoricall uſe* to informe the underſtanding, they acquired alſo a *Rhetoricall uſe* to ſtirre up devotion, and *Gregory* the Great, though he miſliked worſhipping of them, yet he allowed worſhipping before them. This worſhipping before them in the ſecond *Nicen* Councell gained them the

Euſeb. l. 7. hiſt. c. 14.

Epiphan. Epiſt. ad Iohan. Epiſc. Hieroſ. tom. 2.

Greg. l. 7. Ep. 53. ad Secundinum, in fine. Bellar. l. 2. de imagin. c. 12. Septima Synodus definivit, imagines eſſe venerandas, non quidem cultu latriæ, ſed honore illo, quo etiam proſequimur ſacras literas, &c.

the honor, though *not of adoration*, yet of *veneration*, and this veneration in the end by *Thomas Aquinas* and others came to be interpreted *adoration*, but with this difference, that ſome ſpake more doubtfully, teaching the Image not to be worſhipped *in it* ſelfe, but only the perſon *before*, or by the Image, as *Alex. de Hales*, *Durand* and *Alphonſus à Caſtro*. Others more bluntly, that the Image is to be worſhipped *in it ſelf*, and that with the ſame worſhip that the perſon is which it repreſents, as *Thomas Aquinas*, *Bonaventure*, *Cajetan*, *Carthuſianus*, *Ailman* and *Capreolus*. But the Ieſuits walking the middle way, have invented an Idolatry more ſublimated and refined, ſaying that

Vid. Bellar. l. 2. de imag. ſanct. c. 20. Alex. 3. part q. 30. art. ult. Durand l. 3. ſent. diſt 9. q. 2. Alphonſus à Caſtro, verbo, Imag. Thom. 3. part. q. 25. art. 3. Cajet. ibid. Bonavent. Carthuſ. Ailman. Capreolus in 3. ſent. diſt. 9. Bellar. lib. 2 de imagin. cap. 20. 21.

that the Image is not to bee worſhipped with the ſame worſhip that the perſon him ſelfe is which it figures, underſtanding by the ſame, the ſame *for its own ſake*, but yet it may and ought to bee (ſay they) with the ſame for the *perſons ſake which it repreſents*; with the ſame, though *not of it ſelfe*, yet *by accident*, though not *properly*, yet *improperly*; though not *perfectly*, yet *imperfectly*; though not *directly*, yet *reductively*; though not *univocally*, yet *analogically*; the one ſending his Schollers to hell by Sunne-ſhine, the other through a miſt of diſtinctions.

Now as the Primative Church was ſtudious to benefit and advance faith in the point

point of knowledge, ſo was it no leſſe ſolicitous to arme and fortifie it againſt the battery of temptations. Hence it was, that during the heat of perſecutions, the cuſtome of the Chriſtians was, daily to receive the Sacrament of the Lords Supper, as a ſoveraigne Antidote againſt the feare of death. But the perſecutions being ended, and the peoples devotion (as in proſperity it comes to paſſe) ſomewhat abated, this daily communicating was retained only by the Clergie, not that the Laity might not receive with them *de jure*, of right, but, that they did it not *de facto*, in deed. Now, becauſe there were not in all places ſtore of Clergie to communicate together, as in private

Pariſh

Pariſh Churches, Hermitages and the like, for a while the Prieſts in thoſe places, (imitating the *Alexandrian* cuſtome) read onely the Prayers and Goſpels of the Communion, and received not; but afterwards fearing to bee defrauded of their Offerings (if they read only and not received) they began to receive alone, teaching that this action of theirs being performed in the name of others, was applyed and as beneficiall unto them as if they did it themſelves; and hence grew private Maſſes in the Church of *Rome*, wherin the Prieſt cõmunicates, or excõmunicates rather, without the people.

Socrat. l. 5. c. 21.

The *ſecond* Chriſtian vertue which the Primitive Church laboured, by her beſt

beſt Medicines to ſupport and preſerve, was *Hope*, which reflects upon the future bliſſe, and the joyes of the World to come. For excitement whereunto, two cuſtomes were entertained; *the one* pointing at that happineſſe which the Saints enjoy immediately after their departure hence; *the other*, at the fulneſſe of glory which they ſhall participate at the end and conſummation of the World.

That which pointed at the joy & bliſſe which the Saints enjoy immediatly after their departure hence, conſiſted *partly* in thankſgivings unto God for the glory beſtowed upon them, *partly* in other remembrances, to excite and ſtirre up men from conſide-

ration

ration of their reward, to be imitators of their Vertues. For deeper impreſſion wherof, there were wont to bee yeerely Solemnities at their Sepulchres, Commemorations of their names, and Orations made in their praiſes. Now it being the cuſtome of them which fell in perſecution, to implore the Prayers of Martyrs in Priſon for them: Saint *Cyprian* upon ſuppoſition that Saints departed hence do pray for the particular behoofe of thoſe whom they know they left behind them, did deſire ſome Martyrs and others, *not after, but before* their deaths, that if they prevented him & went before him into their Maſters preſence, that then they would not forget to remember

Cypr. l. 1. Ep. 1. l. 3. Ep. 18.

ber him unto God. This ſoliciting of Martyrs *before* their deaths, brought in the next Age a cuſtome to call upon them *after* their deaths, and this calling upon them after it, howſoever it may be accounted rather amongſt the *ſtraines of Rhetorick* (being done in their Aniverſary Declamations) than the *Aphoriſmes of Faith*, yet by *Gregory* the Greats time, it weaved Prayers into the Lyturgie, that God would heare their Interceſſions; but afterwards when the glaſſe of the Trinity was perfected, wherin the Schoolemen conceive the Saints to ſee whatſoever is done upon earth, then theſe Prayers to God to heare *the Interceſſions* of the *Saints*, were changed into Prayers,

to

to the Saints, to heare *our Intercessids themſelves*, which is the practiſe of the preſent Church of *Rome*, and came in (ſaith *Bellarmine*) *conſuetudine non lege*, by a cuſtome, not a law.

Bellar. l. 1. de ſanctor. beatitud. c. 8.

The other Cuſtome that aimed at the fulneſſe of glory which the Saints ſhall enjoy at the end and conſummation of the World, was performed by Prayers for their glorious Reſurrection, and their publike acquittall in the laſt Day, the one being an exemplification of the Petition, *Thy Kingdome come*, the other of that which followes after it, *Thy will bee done*. For the greater ſolemnity whereof, Oblations at Funeralls and ſometimes yeerly, by the friends of the de-

deceaſed were made, not (as ſome Popiſh Writers do conceive) of the Euchariſt, but (as *Albaſpinus* notes) of common Bread or other things, of which the Congregation eating and communicating, acknowledged the deceaſed by that action (as a ſigne of Communion) to be co-members with them of the ſame myſticall body, the Church, and intereſted in the Common Prayers touching the laſt day. The which produced ſundry opinions amongſt the Anciēts; for *Iuſtin Martyr*, *Tertullian*, *Clemens Romanus*, *Lactantius* and others were from hence of opinion, that no particular judgement paſſeth upon the Saints untill the laſt day; but the Church following, being loath as it ſeemes

Albaſpin. de vet. Eccleſ. ritibus, l. 1. c. 10.

Sixt. Senenſ. bibliothec. l. 6. anot. 345

ſeemes to put off this particular judgement wholly untill then, and yet not willing to determine, that it ſhould bee given immediatly upon the paſſage hence, but allowing an indefinite time for the ſame, did apply the Churches prayers and well-wiſhes, (beſides their former reference to the finall judgement) to this *interim* alſo alotted for the particular; in the which they thought they might accompany them to Gods Tribunall, and pray for their *deliverance from hell, and the jawes of the Lyon.* At laſt the doctrine of purgatory, which (as I ſhall now declare) for a long time paſſed as an uncertaine or particular opini-

Vid. officium pro defunctis. & Bell. lib. 2. de purg. cap. 5. Offic. de funct. ibid. Libera domine animas omnium defunctorum de ore Leonis, de profundo lacu, ne abſorbeat eas tartarus, ne cadant in obſcurum, he ſaith not, *ne maneant, in obſcuro,* as if they were there already, but *ne cadant in obſcurum*, of which fear

they who are preſumed to bein purgatorie are by the Ieſuits own confeſsions, altogether freed.

on

on amongſt private men, getting ſway, the ſelfe ſame praiers were interpreted neither of a generall, nor of the particular judgement, but of the jayle delivery of ſoules out of purgatory, and ſo eſtabliſhed in the *Florentine* Councell celebrated. *An.* 1438.

Another opinion which the oblations and prayers for the publike acquittall of the dead wrought amongſt ſome of the ancients, was, that (ſeeing few dyed which by the bounty of their friends enjoyed not that honor more or leſſe) all men, good and bad were either at the generall Judgement, or before, to be purged by fire, the pain wherof, if need were ſhould by theſe prayers of the living be either diminiſhed or taken away.

away. And hence it is that purgatory got entrance into the Church, which being at the first like the unknowne land at the South of *America* called *terra del fogo*, was by *Origen* upon misconstruction of the prayers aforesaid, and an overweening opinion of advancing the mercy of God, translated out of their Academy of *Plato* into the Schooles of Christians. Long it was ere this mishapen Monster could bee brought into any probable forme. For *Origen* who first embraced it, taught that the Devills themselves should bee saved by it. Others to correct that extremity, said, not the Devills, but yet all men. A third, not all men, but all Christians and such as are baptised,

Vid. Aug. de civitate Dei. lib. 21. *cap.* 17. & 23 *cap.* 18. & 24. *cap.* 19. & 25. *cap.* 20. & 25. *cap.* 25. & 26. *cap.* 22. & 27.

A fourth, not all Chriſtians, nor all ſuch as are baptiſed, yet all ſuch as have bin once in their lives true beleevers. A fift, not all ſuch as have been once in their lives true beleevers, but yet all ſuch as perſevere in the Orthodox faith untill their death. A ſixth, not all that perſevere in the Orthodoxe faith untill their death, but yet all ſuch as perſevering do give almes; for theſe (ſay they) how great ſinners ſoever they be otherwiſe, ſhall have judgement with mercy. A ſeventh, not all that ſhew mercy, but yet all that have Chriſt for their foundation, that is, all that die in the ſtate of grace, which opinion is attributed unto Saint *Ambroſe*, *Hierome*, *Rupertus*, and others.

Bellar. lib. 2 de purg. c. 1. Harding. cont. Apologiam Iuell. cap. 16. Diviſ. 2. Bellar. lib. 1 de purg. cap ult §. reſpondet.

others. Saint *Auſten* who complaines that his age was full of preſumptions, being not able to reſiſt the ſtreame of theſe over-flowing errors, thought yet to uſe the ſame policie touching purgatory, which he did in other points, as prayer for the dead, invocation of Saints, and the like, that is, either to moderate it, or make it doubtfull, thinking by degrees to make it incredible. Sometimes therfore he ſeemes to allow it, but yet by the Papiſts owne confeſſion, under this *proviſo*, that if any ſuch place ſhould be, yet it is uncertain what end or effect it hath, *whether to ſatisfie Gods Iuſtice for the ſinne paſt, or whether to diminiſh (as temporall pains uſe to do) the evil affections of*

Aug. Enchirid. cap. 67. Item de civit. Dei. lib. 21. cap. 26. Hypognoſt. l. 5. Bellar. lib. 2. de purg. cap. 1.

ſinne ſtill remaining. Againe ſomtimes he denies the thing it ſelfe, ſometimes he doubts of it. Nor is it yet agreed amongſt the Papiſts either for the *fire*, or the *place*, or the *time* of it; only thus farre they ſeeme at length to concurre, that ſoules do therein ſatisfie both for veniall ſins, and for the guilt of puniſhment due unto mortall ſins, when the guilt of the ſin it ſelfe is remitted and forgiven; which, how contrary both to reaſon and the ancient purgatory of the Fathers it is, I leave to the judicious to conſider. It was firſt confirmed in the *Florentine* Councell above mentioned.

Charity ſucceedeth, for the maintenance and encreaſe

creaſe wherof, they uſed the beſt policie they could to plant Unity and Concord both in the Church Vniverſall, and alſo in particular Churches, that ſo if poſſibly they could, all ſchiſmes and contentions amongſt Chriſtians, might be removed, and the bond of peace might be kept inviolable.

For the preſervation hereof in the Church univerſall, it was thought good, that according to the ſecular diviſion of the Empire, the Church ſhould be divided into certaine Dioceſſes, wherof there were at the firſt (by *Berterius* account) thirteene in number, who under the names of Patriarchs and Biſhops of the firſt Seas, ſhould joyne in care and counſell for

diſt.99.ca.1 Vbi primates erant ſeculi, ac prima judiciaria poteſtas---ipſis quoque in civitatibus vel locis noſtros patriarchas, &c. *Berterius, diatrib.2. cap.* 12. Septem ſunt in oriente, & *diat.1.ca.* 3. Occidens omnis 6. habet.

for the good of the Christian Cõmon-weal h. Amongst these, there were (in regard of the Cities wherein they resided) more eminent than the rest, and began to encroach upon the others jurisdiction, to wit, *Rome*, *Alexandria*, and *Antioch*, to which in the second generall Councell was added for the same cause, *Constantinople*, and afterwards *Ierusalem*, though this last had indeed untill the fift generall Councell, but a title without substance as being subject to *Cæsaria*, his Metropolitan, and in last resort unto *Antioch*. Now because all things should bee done in order, it was thought fit that the Pope, because he was Bishop of *Rome*, the imperiall City should have the pre

Hegesippus de excid. urb. Hierosolym. l. 3. c. 3

precedency, though not of authority *ſuper reliquos*, over the reſt, yet of place, *inter reliquos*, amongſt the reſt, This precedency of place wan him in time a precedency in power, but it was at the firſt but *poteſtas honoraria*, a kind of courteſi-eauthority, not long after it came to be claimed, as *ordinaria*, as an ordinary power, and ſo was confirmed in the *Florentine* Councell. Laſtly, this ordinary power bare ſway a while, becauſe the Pope was great *in* generall Councells, but now ſince the laſt Lateran Councell, under *Leo* the tenth, the Jeſuits will have it to beare ſway, by another title; becauſe the Pope is great *over* generall Councells, which addes a farther degree

Concil. gen. 5. Vid. Cyprian. epiſt. 55. & 68. edit. Pamel. Item Ænæum Silv. ep. 288.

Bellar. l. 2. de Concil. cap. 17.

to his greatneſſe, that whereas he was heretofore heard *de facto* indeed, for that hee was judged *Orthodox*, hee now challengeth to be beleeved *de jure*, of right, becauſe hee cannot be hereticall.

For the preſervation of unity and concord in particular Churches, there was a kinde of Communion amongſt the Ancients, which they celebrated by *Eulogies*, that is, by Bread, not conſecrated for the uſe of the Sacrament, but otherwiſe bleſſed by the Biſhop, the which howſoever it was not at the beginning exported forth of the Church where it was offered, yet afterwards it came to bee ſent upon ſolemne feſtivalls from the Mother Church unto the Pariſhes and

Albaſpin. de vet. Eccleſ rit. lib. 1. cap. 8.

and Villages therto belonging, by communicating wherof (as by a lively ſymboll) the fellowſhip and communion betweene all the faithfull of the ſame Dioceſſe was repreſented, and the people acknowledged themſelves to compoſe the ſame body of Chriſt toge her. Now, ſome being poſſeſt (as *Albaſpinus* obſerves) with a religious conceit of this ceremony, began to deale in like manner with the Euchariſt, as may be gathered out of the fourteenth Canon of the Laodicean Councell, where the practice thereof is expreſly forbidden. But partly the cuſtome which ſome particulars, in the time of perſecution (eſpecially Hermites (who ſeldome had the

Alb. ibid.

portunity of receiving) took up, of carrying part of the Sacrament home with them, to partake therof when they pleaſed, and partly the charity which in ſome places was ſhewed in like manner to the ſick, bringing unto them the remainder of the Bread and Wine, in token of their Communion with the reſt, prevailed ſo farre at length with the Roman Church, that what was then but voluntary, and ſprang from private devotion, is now made neceſſary, and enjoyned by publike injunction; and what then was uſed ſacramentally and for a ſigne of Communion, is now ordained for other uſes, as circumgeſtation, adoration, and the like.

Euſeb. hiſt. lib. 6. c. 35.

Thus having given a taſte of

of ſome principall errors in Popery, which ſprang from that part of Church diſcipline, which conſiſted in the conſervation of the ſoules health. it followes that ſomething ſhould be ſaid of that which belonged to the reſtoring of the ſame in ſuch as had impaired it by their falls. This part conſiſted in two principal ingredients, *Corraſives*, and *Lenitives*. The Corraſives were ſuch medicines as were applyed to thoſe that fell, for purging out of the old corruption, and keeping of others from the like infection, the which was performed, partly by confeſſions, and partly by other ſatisfactions.

Confeſſions, were nothing elſe at the firſt, but *pub-*

like recognitions, for publike ſcandalls; which being found uſefull to Penitents, made *Origen* and others to perſwade men to do the like to their Miniſters for private of fences, to the end that making knowne their griefes, they might have plaiſters for their wounds. But theſe publike confeſſions through the abating of zeale and avoyding of ſhame, being turned into private, ſome began to confound the one private confeſſion, which was impoſed by Church diſcipline, with the other which was voluntary, and ſo in time, of *Conſilium Eccleſiaſticorum*, an advice of Church-men, it became *Præceptum Eccleſiæ*, the precept of the Church; and this againe, which before-

Origen. homil. 2. in Pſal. 37.

time

time was onely a Confeſſion of ſinnes, *quoad ſubſtantiam* for their ſubſtance, was by the Lateran Councell under *Innocent* the third, farther clog'd with an Inquiſition of ſinnes, *etiam quoad circumſtantias*, even together with all their particular circumſtances.

Concil. Lateran. ſub. Innocent. 3. cap. 21.

Satisfactions which properly come under the Law of Church Diſcipline, were certain outward remonſtrances of ſorrow and repentance, wherewith for the triall of Penitents and example of others, the Primitive Church did exerciſe thoſe that fell, before they reſtored them to the ſame ſtate of Communion wherein aforetimes they did ſtand. Divers of the Fathers, that they mi ht

might breed a willingneſſe in men to undergoe them, ſpake ſomewhat Hyperbolically in their commendation, ſaying, that offences were therby *redeemed*, *purged*, and *expiated*, which being underſtood (as the Maſter of the Sentences expounds them) not of purgations from the offence as it is an offence to God, or from the puniſhment due to ſinne (both which are oppoſed unto Juſtification) but only of the *macula*, or ſpot (which the Schoolemen making to conſiſt in an habituall pravity is oppoſed chiefly to Sanctification) can little advantage the Popiſh cauſe. For who doubts, but that repentance and ſorrow, though they are not *meritorious* cauſes, yet are *inſtrumentall*, whereby

P. *Lomb. ſent. l.* 4. *d.* 18. *I.*

whereby grace takes her ſpeedier effect in diminiſhing the evill affections and vain deſires which dwell in us? But the ancient rites of Satisfaction degenerating with the times, & the Schoolmen beginning to confound Juſtification with Sanctification, (*Firſt*, by adding the purgation of the *macula*, or ſpot unto that which is truly termed Juſtification, as a *Species* of it, and afterwards forgetting to diſtinguiſh them at all) another kind of Satisfaction ſucceeded in the formers place, differing from it. *Firſt*, in the matter, as building upon Workes of Supererogation, *viz. Pilgrimages, Whippings, Vowes* with the like. *Secondly*, in the end, being not impoſed to ſatisfie the Church

Guil. Duobus modis ſumitur remiſſio peccatorum, Primo, pro non imputatione eorum, ſecundo pro abolitione maculaarum ipſorum. *Dionyſ. Carthuſ. in 4. ſent. diſt. 16. q. 2.*

Church in caſe of ſcandall, but to tranſact with God upon termes of Juſtice. *Thirdly*, in the time, not being now performed *before abſolution* (as formerly was uſed) but *after it*. *Laſtly*, in the object being not ſo much for ſinne in it ſelfe, as for temporall puniſhment due unto it, when the offence is remitted.

The *Lenetives* which the Church applied to ſuch as ſhee perceived to bee truly contrite and ſorrowfull for their ſinnes committed, reſided chiefly in abſolutions which were exerciſed either *in foro conſcientiæ*, in the Court of the Conſcience, whereby the penitent was certified of his reconciliation to God, or *in foro Eccleſiæ*, in

in the Court of the Church, whereby they who had given publike offence by their fall, were reconciled unto the Congregation.

For the firſt of theſe, as the Church never denied the benefit of it to thoſe who rightly deſire it, ſo the Popiſh neceſſity and other poſitions concerning it, are but doctrines of a new Edition. For moſt of the ancient Schoolemen held the abſolution to be but either *declarative*, as *Peter Lombard*, *Occam*, *Alexander de Hales*, or at moſt but *diſpoſitive*, whereby faith is ingenerated in the minds of the hearers, by the which they are made capable of remiſſion, as *Thomas Aquinas*, and *Richardus*, to whom *Bonaventure* may bee added, who

Lomb. 3. ſent. diſt. 18 Occam in 4. ſent. q. 8. & 9. ad 1. arg. Scoti. Alex. de Hales, Sum part. 4. q. 21 membr. 1. Thom. in 4. ſent. diſt. 18 Richardus, apud Dion. Carthuſ. in 4 ſent. d. ſt 18 q. 3. Bonavent. ib.

who ſaith, that the power of the Keyes extends it ſelfe to the remiſſion of the fault by way of deprecation, not by way of imparting it. The Councell of *Trent* ſends a banne after them, which deny the Prieſts to have that power of remitting ſinnes which the Church underſtands them to have, but was ſo wiſe in the meane time, as to conceale what the Churches meaning ſhould be, yet if wee would know by the Jeſuites, what it is at this preſent, they will tell you, that the Prieſts do abſolve from ſinne, not by declaring or preaching, but by extinguiſhing and diſſolving it; as blowing doth the fire, or the wind doth the clouds, that is by a true and Phyſicall efficiency,

ſo

ſo *Bellarmine, Suarez, Tolet, &c.*

Bellar. de pœnit. lib. 3. c. 2. Suar. 3. d 9. § 2. Tolet. Com. Luc. 5. annot. 41. Concil. Elib. Can. 1. 3. 6. 22 Nicen. Can. 11. 12.

The ſecond ſort of *Lenetives*, conſiſted in relaxations, or releaſements from Eccleſiaſticall Cenſures. For whereas, during the heat of perſecutions, the ſeverity of Church Diſcipline was ſuch, that for ſome offences, tenne yeeres, for ſome the whole life after was adjudged to the doing of penance; the ſatisfaction notwithſtanding, which ſome gave the Church by outward ſignes of penitency, and requeſts of Martyrs in Priſon for them, cauſed the Biſhops to releaſe them either of all or of part of thoſe yeers wherein they ſtood bound to undergoe their penance, and theſe were the Indulgēces of thoſe dayes.

Albaſpin. l. 1. cap. 20.

dayes. But the times growing more looſe and licentious, and withall the eſteeme held of Church Cenſures diminiſhing, the Clergie was faine to remit much of their rigour; and to change publike penances into private, or other good workes, and ſo to bring in that which wee call commutations. Now theſe alſo in the end being ſlighted, the Biſhops who had let goe and quitted the true reines, took hold by the falſe, and taught, that whatſoever a man omits to performe of his commutations in this life, the ſame hee ſhall pay full dearly in Purgatory, in the World to come; which brought an eager and freſh deſire in men to procure with all coſt and charges,

Pardons,

Pardons for the neglect ther-of; and becauſe ſome caſes were reſerved to the Popes owne power of diſpenſing (every man being deſirous to have a plenary or full pardon) they began to neglect other Biſhops, and eſtabliſhed the Pope (by that meanes) in the ſole right of granting Indulgences, which being at the firſt, but abſolutions in the Conſiſtory of the Church, and that for the living only, became a thouſand yeeres and more after Chriſt, to be abſolutely in the Chancery of Heaven, and that alſo for the dead.

By theſe few examples it may appeare, how from the miſconſtruction and wreſted Interpretations of Primitive Diſcipline, the body of Po-

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pery is deſcended, and withall the degrees whereby it ſprang up to this ſtature which now it hath, to the end that the Devils policie being ript up, our ignorance of the firſt Founders of Romiſh Cockle, may ſeeme as pardonable, as was this of the Servants in my Text of the Sower of Tares: and withall that our Adverſaries may not think us ſo ſtupid as to know nothing, though wee bee not ſo skilfull as they require, to know every thing. The baſterdly brood of a common Strumpet may have his *reputed father* knowne, though not his *naturall*, and there may be Acts and Records to ſhew *by whom* it was legitimated, though not authentike Regiſters, by whom

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it was begotten; and ſo can wee ſhew, *when*, by *whom*, and in *which* of the Popes Markets or Councels theſe Tares were firſt allowed and ſold for good Wheat, though wee be not ſo cunning in the black Art, as to know the Divell or his Diſciples name that ſowed them; we know them as the Servants did *in facto eſſe*, being ſhot up & bearing fruit, though we may be ignorant for their *fieri*, by what evill *Genius* they were planted, or under what malignant Planet they took root. for what ſhall we ſay? doth a thing deſiſt to be what it is, becauſe the time and originall of it is not known? Old age, is it not old-age, becauſe the houre or day wherein it beginnes cannot bee given?

Doth

Doth a Conſumption ceaſe to bee a Conſumption, becauſe the moment when one fals into it cannot be aſſigned? Is not the ſhadow of the Diall towards night removed from the place it poſſeſſed at noone, becauſe the moving of it cannot bee diſcerned? Are no Cuſtomes of force, becauſe the Authors and Commencers of them be not written? Or may any conclude againſt the Apoſtle, that hee erred in ſaying *the myſtery of iniquity did already worke*, becauſe hee teacheth in the ſame place, *that the wicked man was not then revealed?* But how ſhould we hope to diſcover fully the practices of Satan and the proceedings of Antichriſt, which is *de regno tenebrarum*,

2 *Theſ.* 2. 7, 8.

of

of the Kingdome of darknes, when as our Saviour tels us, that the Kingdome of God, which is *regnum lucis*, the Kingdome of light, is as *if a man ſhould caſt ſeed into the ground, and ſhould ſleep, and riſe night and day, yet ſhould the Seed ſpring and grow up, hee knoweth not how?* Mark. 4. 27. That which Saint *Auſten* therefore in his 29. Epiſtle hath touching the propagation of originall ſinne, may teach us what uſe to make of the births and propagations of Hereſies, *that when a certaine man had fallen into a pit wherin was much water ready to choake him, another paſſing by that way, and wondring at the chance, ſaid, how felleſt thou in,* the poore man being in more need of relieſe than

Aug. Epiſt. 29. ad Hieronymum.

than diſcourſe, anſwers, *cogita quomodo hinc me liberes, non quomodo huc ceciderim quæras*, it is but a ſuperfluous queſtion to aske how I fell in, think rather I beſeech thee, by what meanes thou maiſt help me out. The Servants in my Text, propounded the like queſtion (as you ſee) when they demanded, *From whence the Tares are?* But what anſwer did the Houſholder ſhape them? Did he name the Author, or deſcribe him (as the Jeſuits require of us) by individuall differences, ſaying, *Such an one hath done it?* No, only in generall, ἐχθρὸς, an Enemy, or as *Beza* renders it, *inimicus quiſpiam*, ſome Enemy hath done it; as who would ſay; it concernes you

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rather to uſe all poſſible diligence you can to root them up, and to look upon that which is before, than with too thriftleſſe expence of time, to look at that which is behind, and to ſtudy *unde*, From whence they are.

Nor doth it any whit impugne our induſtry imployed this way, that the Servants asking the Husbandman, if they ſhould gather them up, he anſwered, *Nay, leſt whileſt you gather up the Tares, you root up the Wheat with them*; for he ſaith not, *ne cohibeatis*, you may not reſtraine them, nor doth he ſay, *ne diſpergatis*, you may not diſperſe them (for as *Chryſoſtome* upon this place notes, *The Conventicles of Hereticks are to be diſſolved*) but *ne colligatis*, Verſ. 29.

you may not gather them up at once; *ne colligetis*, you may not bind them in bundles. There are in this Parable two ſorts of Taskers mentioned; *Operarij ad meſſem*, Labourers to prepare the Harveſt, and *Operarij meſſis*, Labourers of the Harveſt. The former are *we*, who in this Parable are called *Servants*; the later are the Angels, which are here termed *Reapers*. To *us*, the Servants, he ſaith now, *Plantate, rigate, amputate*, Plant, water, prune for preſervation. At the Harveſt, he will ſay, *non nobis* (as Saint *Auſten* notes) *ſed meſſoribus*, not unto us, but to the reapers, *colligite ad judicium*, gather together unto judgement, *colligate in faſciculis ad ſupplicium*, bind in bundles

Verſ. 27. Verſ. 30. & 39.

bundles unto punishment, but *congregate in horreum ad præmium*, gather the Wheat into my Barne, for the reward; which God of his infinite mercy grant unto us, through Ieſus Chriſt our Lord, to whom with the Father and holy Spirit, one Eſſence and three Perſons, be rendred all praiſe, honour and glory, might, majeſty and dominion, now and for evermore.

Amen.

FINIS.